

SUNDAY SCHOOL JOURNAL

for
TEACHERS
AND
YOUNG PEOPLE.

NEW SERIES.

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Horeb.

BY LOUISE S. DORR.

"Go on before the people....Behold, I will stand before thee there upon the rock in Horeb." Exod. 17. 5, 6.

"Go on to Horeb," saith thy Lord,
"I'll stand before thee there." That word
Is sure. Don't smite, in passing by,
Each rock, and thus thy Lord deny.
Don't smite the rock till thou come to Horeb;
There shalt thou find supply.

To-morrow's troubles well may wait,
To-morrow's storm might devastate;
But yesterday and evermore
The same is He who goes before.
Don't smite the rock till thou come to Horeb;
Obey. Thy part is o'er.

What, saved one! Must thou fall in sin?
Hear'st thou afar Temptation's din?
Able is Jesus to provide
Escape when by the tempter tried.
Don't smite the rock till thou come to Horeb;
But trust the Crucified.

Dost dread old age made desolate
By want, neglect, or weakness great?
O, if thy Lord will meet thee there,
Why fill the present with thy care?
Don't smite the rock till thou come to Horeb;
Then lift thy rod of prayer.

Wouldst thou of toiling see the fruit?
The blossom from some cherished root?
If, in obedience, thou hast wrought,
Obeying, be thy guerdon sought.
Don't smite the rock till thou come to Horeb;
But wait—as God hath taught.

Fearest thou the thousand ills of life?
The cross, the toiling, and the strife?

Thy Lord hath borne them all for thee,
And at thy need will present be.
Don't smite the rock till thou come to Horeb;
There streams of mercy see.

Young People's Prayer-Meeting.

The following is the Editor's answer to a question on the above subject: Your letter of February 8 is before me. In order to make young people's prayer-meetings "successful, attractive, and profitable,"

1. They must be *short*, and the prayers that are offered in them must be short, sensible, and to the point.

2. They must have *thought* in them; that is, by the remarks of the leader, or by readings of Scripture and sacred literature, there must be something calculated to enlarge the thoughts of the young people concerning God and his kingdom.

3. Nothing so conduces to the devotional frame of mind as the reading of *hymns*. Suppose, for example, at one of your meetings you took the hymn-book of the Church and selected from the various hymns twenty or thirty verses that describe the helplessness and sinfulness of the human heart. Let them be carefully read. Now and then a verse may be sung. Let Scripture passages which these verses paraphrase or illustrate be also introduced. Then let one or two hymns be carefully read and sung, such as "Jesus, Lover of my soul," etc. Thus, by the inspiration of poetry, hearts sick of sin may be led to Christ, who is the only help and refuge.

4. From the *writings of devout souls*, like Thomas à Kempis, John Wesley, the saintly Rutherford, etc., etc., let short selections be read, and perhaps dwelt upon. My doctrine is, that if we have only five minutes to pray, four minutes spent in

close thought on lofty and divine subjects will better prepare us to pray for the one minute than we could pray for five without such thought.

5. Avoid all "put-on-tones." Let the service be a natural, thoughtful, genuine service. And let tones be struck by truth as it comes from the heart of him who holds it.

6. It would be a good plan to set your young people at work reading devout literature. I believe, if I may presume to make a suggestion, that the little Chautauqua Text-Book, Number One, on "Bible Exploration; or, How to Study the Bible," would be a good manual to put into the hands of young people.

A Suggestion.

THE Leaf Cluster is so beautiful and helpful that teachers who have used it do not need to be told its value, but a hint or two may be useful to some.

Where a standard cannot be had, so that the leaves can be easily turned, it is well to cut out the picture, and when ready to refer to it pin it to the black-board. Some teachers prefer this plan, as the whole attention can then be given to the picture undistracted by the lettering.

At the close of the quarter the review can be pleasantly and successfully carried on through these pictures. Show one at a time, questioning upon it briefly. Mrs. Crafts cuts out the pictures, and pastes them together in one long roll. Beginning at the last lesson of the quarter, she reviews back, showing one picture at a time, and when she reaches the first lesson of the quarter, two children are called to unroll the long, lovely frieze, and hold it before the school, while the teacher briefly runs over the lessons in the inverted order.

Teachers may, with very little trouble, decorate their class-rooms with these charming pictures, selecting such as are of permanent interest, and arranging in groups for reference. A beautiful frieze for the wall can be easily made, which will also be very useful. It is a great help in teaching a lesson to have something on hand to illustrate it, and the children will soon learn to understand that these silent teachers on the walls are speaking to them.

Early Summer.

Is it nature that has a resurrection at this season? It is the Lord of nature rather who seems to come forth from the tomb. His beautiful face seems to look down amid the stars of these milder skies. His tuneful voice is in the softly echoing winds. And where the grass waves green, where the flowers lift their perfumed cups, there have pressed the Master's feet walking in his garden. Now bring the children face to face with their God in nature. If you live in the country, you are in a vast gallery

of illustrations of this beautiful fact. But if you live in the city and can only secure a dandelion growing in a vacant corner-lot, then bring that dandelion to school and show the Maker's skill in the shaping of a flower. Realize that Christ is in nature, that your great work is somehow to bring the children to Christ, and if a dandelion will do it, let the light of its golden lamp fall on a pathway in which children may walk, safely guided to the cross.

Where Are You?

"O, I HAD a splendid time," you say, "at the A Street Grand Illustrated Sunday-School Concert, and the B Street Bible-Hunters' Stereopticon Night, and the C Street Teachers' Lesson Side-Show and the—the—yes, I like to go off."

Verily, and because you like to go off so much, some things at home are likely to go—out. Avail yourself of all these outside opportunities if reasonable in themselves, and if they do not interfere with your regular work. But if while flying from Dan to Beersheba you are forsaking half a dozen posts of service you are not the useful worker nor the happy worker that you might be. The most effective laborer's name is "Stick-to-his-Place," and, besides, there is nothing that gives such true content as our regular work from day to day. Meet your class every Sunday. Sustain the home-meetings. Comfort your pastor by your co-operation, and hold up the hands of the superintendent. Let the Fire-works Concerts and the Grand Telescopic Entertainments go. Have a big draft of comfort out of that deep, precious well—home-work. The steady work-at-home people have the greater satisfaction in their service. We would rather raise one sweet little pansy in our own garden than see all the South American rhododendra and Hottentot hollyhocks—if that's where they grow—that could be brought together.

Suggestive Thoughts.

ONE of our most valued correspondents has sent us a number of brief items on various subjects of interest to Sunday-school teachers. They are not specially related to each other, but we group them together as thoughts worthy the serious attention of our readers:

We should carefully strive against the tendency to draw a separating line between religion and our daily life. With this end in view we shall find ourselves much more decidedly helped by books written upon common subjects in a true Christian tone than by books written upon exclusively religious subjects.

Though the Sunday-school should especially address the spiritual nature of the children, yet it should have no fear of addressing their intellectual nature. The growth of the intellectual should keep pace with

the spiritual; otherwise it becomes "a mere fallow field for all unsightly weeds to flourish in."

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We teach our children that God is a loving Father, who chasteneth his children; we urge the duty of patient submission to his afflictions. This is all right, but are we right in assuming the petition in our Lord's Prayer, "Thy will be done," etc., as the groundwork for such teachings? This asks that his will may be done here as in heaven. How is it done in heaven? Is it not by active work, by glad, unquestioning obedience? Is there in this petition a thought of patient suffering?

In narrating a tale to a child, or teaching him a lesson, amplification, not condensation, is necessary. It is the mention of the apparently unnecessary facts—those which do not tell upon the actual progress of the history—that makes the child receive it vividly and conceive of it as really life-like. Notice these statements in the wonderfully successful Rollo books of Jacob Abbott. Few readers of Mr. Abbott's later juvenile works but must perceive that, having realized this principle, he carried it to excess and became minutely tedious.

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Young children love a picture with bold outlines. As a general thing, if two pictures of the same object be shown them they will turn from the highly finished and carefully prepared sketch to the one that by a few spirited lines rather suggests than imitates the object. Watch them carefully, and then decide whether many of our carefully prepared pictures are not worse than wasted on them. Do they not really deaden the effect they are intended to produce?



The Teacher and the Lesson.

THESE form a cord of silken and golden strands twisted together into beauty and strength. They are the human and the divine which, united, make the teaching effective. It is the force of the character that carries the immediate weight of the truth to the pupil, who sees only the person in whom this character is, and through whom the truth comes. When Lamartine, introducing before the surging mobs of Paris a coadjutor, said, "Sixty years of a noble life will now address you," he suggested this fact, and commanded quiet by his introduction of the gray-haired orator to this stormy multitude of excited people.

Such an introduction, in the very nature of the case, is given to the Sunday-school teacher who goes to his class on the Sabbath. If he is true, it can be said, "Six days of a noble life are now before you," and with the added force of the weeks and the years each new introduction adds another week of this sort of influence by the strength of character. A teacher who thus goes before his class is not there "because the bell rings," as the boy said whose mother asked his reason for going to school, but because the heart throbs and demands

the presence there. And this throbbing is by the truth of which the teacher is the possessor, and which he longs to impart.

So, too, the teacher, taking Lamartine's introduction, brings to the pupils eighteen hundred years of a noble life, presenting Jesus, through whatever form of the biblical instruction the lesson may be given, and the measure of the force in the introduction of the teacher proportions to a large extent the measure of the force of the introduction by the teacher. It is the human character which teaches, and the divine character of whom the teaching is done, that make thus the twofold cord which binds the soul of the pupil to heaven.

This is the paradox of teaching. First the truth, the golden strand. The teacher presents it upon the principle that the speaker is to be "hidden behind the cross," and the true teacher knows that the truth is to be the force with which he is to win his pupils to Christ, and so he handles this word with reverent care, studies to know what to teach, studies to know how to teach, so that first and last the truth shall, from God to the pupil, save the pupil. But the truth abstractly does not save. Much as we may talk glibly about the Spirit and its operation, the word is the medium of the Spirit, and the word has offered no other medium for the operation of the Spirit; therefore the truth comes through the word which has been spoken to us, and which, printed in the sacred book, is the medium of the Spirit's power. But the word must be taught, and therefore the teacher must stand between the pupil and the truth, that he may communicate the truth to the pupil. It is the personality, as Phillips Brooks so suggestively puts it, with reference to the relation of the preacher to the truth and the hearer, that carries the force of the truth, through the wisely directed word, the wholesome illustration, the mysterious mechanism of personal affection, to the heart of the pupil. As we learn not by the sky, and the sun and the stars in it, nor by the ocean as it roars and surges, but by the book, who God is, and how he made the sky and the lights and the ocean, so we learn not by the cold teaching, or sensational illustration, or skeleton logic, but all these are illuminated and made to pulsate with life by the character of the teacher who uses them before the pupil to convey the power of the love of God through the truth by the teacher. There is, therefore, no truth without a teacher, no teacher without the truth.

The solution of the paradox lies, therefore, in the fact that the teacher is full of the lesson, not that he has committed it to memory, not that he has coldly analyzed it, not that he has arranged his plans of teaching it, not that he has clustered about it a vivid series of illustrations, not that he speaks it with a touching voice, and commands attention by his sensational methods, but that he comes with all these full of the power of the truth in his love for God and for his pupils, and in the holiness of his life, which is the fruitage of this love. The teacher, therefore, is an indispensable part of the mechanism of grace.

As in the temple of the sun in Egypt, in which was a piece of machinery which turned a mirror at the summit of the temple, keeping it constantly at such an angle as that the light of the sun in his movements through the heaven was reflected down into the temple, so does the teacher adjust the reflected power of his own life, that whenever he is seen the Sun of Righteousness is seen by the pupils. This makes the twofold voice of the teacher. He is a censor, speaking the divine word to the pupils, telling them of God, giving them the word of God, rebuking, reproving, instructing, as by this supreme right to do so; and he is the censor in that he is the loving, fragrant embodiment of this truth by which the pupils know him, not only as an authority, but as an exemplification also. He teaches by what he *says*; he teaches more by what he *is*.

The teacher is a student, using the most approved methods in the preparation of his lesson, seeking that general preparation which comes from a large familiarity with the Bible as his tool-chest. He does not attempt to build a house, as would the silly man who claimed ability to do it by a gimlet and a jack-knife, but he aims to have, and to make himself familiar with, the whole set of implements with which the work he has to do shall be successfully done. He studies the pupil to know what mind he has, what associations in his home surroundings, what daily life he lives outside of his home, what books he reads, what play-fellows he has, what studies he pursues in the secular school. He strives to get at the inner life of his pupils, knowing that in each heart there are peculiarities of its own, and that the teacher, like an artist, paints not his pictures from a single model, but paints each picture for itself toward its single original.

He studies the particular lesson for the day in the light of what he has known of the general word, and in the light of what he knows of the pupil to whom he is to teach this particular lesson.

He makes it fresh by the clustering facts and thoughts which the six days provide between Sabbaths.

He uses the best helps as they may help a self-helper to know the interpretation of the word, studying first from his own stand-point, and then letting in the light upon what he has gained from the stand-point of others.

He thus twists together the strands: his own *personality*, cultivated, enlarged, inspired; and the *word*, expanded and opened by study and observation and prayer. And thus does he so present, when the Sabbath comes, the Gospel cord, silken and golden in its strength and beauty, as that the pupils gladly allow it to be twined around them, that they may by it be lifted up into the home of God. B.

Pottsville, Pa.

Teaching How to Read a Novel.

Eleventh Paper.

BY MRS. V. C. PHOEBUS.

THE teacher who would endeavor to cure his pupil of excessive novel-reading by helping him to read a novel properly must be one who has an opportunity to have his class meet him at some appointed place, say his own home, during the week. This work may be essentially Christ-like, still it is not suitable for the Sunday-school itself.

Begin by inviting the class to a social literary gathering, at which the conversation is to be upon a certain book. Let the time be sufficiently distant to allow the book, if there be but one copy of it at hand, to circulate freely among the class and to be read by each member, at the same time trying to prevail upon each to read during the interim no other lengthy tale; this, of itself, will remove much vagueness by concentrating the attention. The book must be selected by the teacher, and must be a thoroughly good one of its kind; a book which, truly delineating the experiences of girlhood, boyhood, or youth, shall confine itself to that period and so shut off any liability to become a love-story; there will be no difficulty in finding such books; we might name, by way of illustration, "Ranald Bannerman's Boyhood," "Tom Brown at Rugby," "Hans Brinker; or, The Silver Skates," "Jack Hazzard and His Fortunes;" none of these, unless we go into volumes written as sequels, will carry us beyond the experiences mentioned.

Let us select, as an experiment, the first named. The class meets, immediately begins, led by the teacher, an animated conversation upon the incidents of the book, the teacher's object being to see how far each has succeeded in realizing those incidents, and the vividness of memory by which each recalls them; of course there is to be no deliberate examination, such as one would propose in ascertaining a pupil's knowledge of a lesson.

Now begins an inquiry into the social and domestic life of the people in whose land the plot is laid. A master-hand has here sketched for us an inside view of Scottish life. As we talk of Ranald's peculiar experiences in his first school, we are led to tell of the old dame schools of Scotland and England; as we thrill with Kirstie's fireside tales of the Kelpie and the rowan berry charms, we are brought face to face with Scotland as the old home of tales of witchcraft and of fairy love; the old Gaelic language as Kirstie's native language will need to be explained by the distinction of Lowland and Highland Scottish; the scene in which the peat figures so prominently will lead to a talk about a fuel utterly unknown to our land. I cannot go on with this enumeration, but I have said enough to show how this little tale may be made a vehicle to introduce into the mind much sympathy with Scottish life and manners; we shall also find the same tale may help to a more vivid understanding of Scottish scenery, the heath, the loch, the manse, the kirk, etc. When we begin our talk about the real inner lives

FOUR GOOD RULES. 1. Never get up in bad humor. 2. Never eat in a bad humor. 3. Never go to bed in a bad humor. 4. Never get into a bad humor at all.

of the people, Ranald's vague memory of a loving mother so early called away, the strange dream that recurs with varying details throughout life, may be made the means of leading each one into a curious psychological study of his own mind, that is, of determining for himself what is the first fact in his own life that has left a vivid, faithful impression in his memory. A group of children may be deeply interested by the study of the question, "How far back do you remember? What is the first scene in your own life which you vividly recall?" Then may come thoughts that the same bad act as performed by different persons is not equally reprehensible in each as we follow Ranald, the minister's son, who has enjoyed the counsels of a loving father, but who is betrayed into an act of rudeness in company with a boy who has had no such advantages. In fact, the thoughtful teacher may get much insight into the minds with which he has to deal by observing how one scene has most completely captivated one boy; another, his companion.

The other books I have mentioned would have been equally useful in leading us to enlarge our acquaintance with human nature, while one would have brought us to a view of the English public school and English scenery of lawn, cottage, and rectory; another, to the canals, dykes, and skating habits of the people of Holland; while the last would have made us familiar with the canals and life on the canal-barges of our own America.

It seems to me that such a reading of tales would pave the way for good books of travel, of history, etc., that even minds that had grown enfeebled by a deluge of passive reading and vague impressions might be led by a genial teacher to see the better way and to form a distaste for the merely debasing forms of literature.

A Worthy Example.

BY REV. A. H. GILLETT, A.M.

THE Austin Conference is one of the smallest in the Church, yet it has done some things worthy of imitation by the larger and wealthier Conferences.

1. For two years in succession the missionary collections of this Conference have exceeded the apportionments made to it. If all would do as well, the Missionary Society would not lack for funds.

2. At its session, which was held in November last, in the city of Denison, a resolution was adopted pledging the members of the Conference to see that a collection was taken up for the Sunday-School Union in every school on the charge in addition to the regular church collection for that purpose. Why could not this same thing be done in all the Conferences? The money is needed. It could hardly be invested by the Church in a way that would bring quicker or larger returns. Such collections from the schools themselves would put them into closer relations with this work and so benefit the givers more than the recipients. There is constant and pressing demand in the South which will grow rather than decline for years to come.

During 1884 let us have a collection from every Sunday-school in the Methodist Episcopal Church for this great work.

Opening and Closing Services for Second Quarter of 1884.

OPENING SERVICE.

I. SILENCE.

II. RESPONSIVE SENTENCES.

SUPT. Praise ye the Lord. Sing unto the Lord a new song, and his praise in the congregation of saints.

SCHOOL. I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation.

SUPT. Sing unto the Lord with thanksgiving; sing praise upon the harp unto our God.

SCHOOL. Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ.

SUPT. O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!

SCHOOL. Let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing.

SUPT. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.

SCHOOL. Thanks be unto God for his unspeakable gift.

III. PRAYER.

LESSON SERVICE.

I. CLASS STUDY OF THE LESSON.

II. SINGING LESSON HYMN.

III. RECITATION OF THE TITLE, GOLDEN TEXT, OUTLINE, AND DOCTRINAL SUGGESTION, by the school in concert.

IV. REVIEW AND APPLICATION OF THE LESSON, by Pastor or Superintendent.

V. THE SUPPLEMENTAL LESSON.*

VI. ANNOUNCEMENTS, (especially of the Church service and week-evening prayer-meeting.)

CLOSING SERVICE.

SUPT. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report;

SCHOOL. If there be any virtue, and if there be any praise, think on these things.

SUPT. And the peace of God, which passeth all understanding, shall keep your hearts through Christ Jesus.

THE APOSTLES' CREED.

I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ his only Son our Lord: who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate; was crucified, dead, and buried; the third day he rose from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy catholic Church, the communion of saints; the forgiveness of sins; the resurrection of the body, and the life everlasting. Amen.

* Special Lessons in the Church Catechism may here be introduced.

INTERNATIONAL BIBLE LESSONS.

SECOND QUARTER: STUDIES IN THE ACTS AND EPISTLES.

NOTES BY THE REV. J. L. HURLBUT, D.D.

A. D. 57.]

LESSON IX. CHRISTIAN LIBERTY.

[June 1.

Gal. 4. 1-16.

[Commit to memory verses 4-6.]

FREE FROM



1 Now I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be Lord of all;

2 But is under tutors and governors until the time appointed of the father.

3 Even so we, when we were children, were in bondage under the elements of the world;

4 But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law,

5 To redeem them that were under the law, that we might receive the adoption of sons.

6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

8 Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.

9 But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?

10 Ye observe days, and months, and times, and years.

11 I am afraid of you, lest I have bestowed upon you labor in vain.

12 Brethren, I beseech you, be as I am; for I am as ye are; ye have not injured me at all.

13 Ye know how through infirmity of the flesh I preached the Gospel unto you at the first.

14 And my temptation which was in my flesh ye rejected, nor rejected; but received me as an angel of God, even as Christ Jesus.

15 Where is then the blessedness ye spake of? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me.

16 Am I therefore become your enemy, because I tell you the truth?

General Statement.

Galatia was the central province of Asia Minor. It had been conquered by a tribe of Gauls, (the ancient French,) and though in Paul's time a part of the Roman Empire, its people still retained the language, the customs, and the impulsive nature of the French people. The apostle first visited this province, in company with Silas and Timothy, on his second missionary journey, shortly before the vision of "the man of Macedonia," and again passed through it on his third journey, just before beginning his three years' stay in Ephesus. His two visits are briefly mentioned in the rapid recital of the Acts, but from the Epistle to the Galatians we gather that the people received the apostle with all the warmth of the Celtic nature, and that multitudes accepted Christ. But while Paul was at Ephesus, Jewish emissaries were at work in the highland provinces to per-

vert his converts. They had been idolaters; they were now Christians, and the Jews induced them to forsake the freedom of the Gospel, and submit to the yoke of the Jewish law. In the fickleness of their race, they were following these new leaders, when Paul, who had gone to Corinth, heard of their apostasy, and wrote this epistle. It is of all his letters sharpest in rebuke, and yet tenderest in feeling. In it he sets forth his own apostleship, and asserts his authority. But its main purpose is to show the superiority of the Gospel, as the law of liberty, over Judaism, the yoke of bondage, and to present the great truth that we are saved, not by works, but by faith only. It was this epistle which opened the eyes of Martin Luther, and his commentary upon it struck the key-note of the Reformation.

Explanatory and Practical Notes.

Verse 1. Now I say. Paul's purpose is to show that Gentile believers in Christ occupy a higher position than unbelieving Jews, because they are free, while Jews are in bondage. **The heir as long as he is a child.** During his minority. Here referring to the Jewish people while under training for the privileges of the Gospel, a period from God's calling of Abraham to the coming of Christ. During this time God was educating Israel and preparing the world for the Messiah. The Jews through these twenty centuries were heirs, but in promise and not in possession. **Differeth nothing from a servant.** Rev. Ver., "a bond-servant," that is, a slave. By Roman law, a man held the same power over his sons as over his slaves, and their legal relation to the State was much the same. So the Jews, though heirs of the covenant, were in bondage to the law of Moses. **Though he be lord.** He may have the prospective right to the inheritance, but cannot possess it until his minority is over.

2. Under tutors and governors. Rev. Ver., "guardians and stewards." One word refers to teaching, the other to household management. **Until the time appointed.** That is, the time assigned by the will of the Father; in Paul's thought, the time of Christ's coming. (1) **God makes all history lead toward the coming and the cross of Christ.** (2) **Though our blessings seem delayed, they are kept back by a Father's will.**

3. Even as we. Here especially referring to the Jewish people, among whom Paul counts himself. **When we were children.** Paul regards the history of the Jews, before Christ came, as a period of minority and training for their destiny. **Were in bondage.** The law given by Moses was a privilege on one side, but in another view it held those under it in bondage by its strictness. **Under the elements.** Rev. Ver., "rudiments," or elementary instruction. **Of the world.** Not that these rudiments were evil, but that they belonged to a state which was temporary and

soon to pass away. Paul means that until Christ came the Jews were like children under the rules and teachings of the law, which were to be superseded by the higher light and liberty of the Gospel.

4. When the fullness of the time. The time when the world was ready to receive the Gospel, having attained to a degree of knowledge, having stable government and order, a universal language, and a longing for some higher and purer religion; and the time when the Jews were trained by their law, their ritual, and the discipline of their history, into a preparation to impart the Gospel to the world. **God sent forth.** Sent forth from himself, as a special manifestation. **His Son.** Here emphatic; literally, "the Son of himself," his own Son. **Made (born) of a woman.** The very form of this expression shows that Jesus possessed more than human nature; for it would be needless to say this of an ordinary man. **Made (born) under the law.** By the conditions of his birth subject to the law, and observing it fully as our representative. (3) **The world's history culminates in Christ's coming.** (4) **We have as our Saviour a man like ourselves, but a man who, unlike ourselves, has fully kept God's law.**

5. To redeem. Literally, "to buy in the market;" as if man were a slave bought and set free. (5) **At what a price of blood and life did our Redeemer purchase us!** **Them that were under the law.** Primarily the Jews, but as the representatives of all mankind. **That we.** Here meaning Jews and Gentiles alike, since elsewhere Paul shows that Christ died for all. **Might receive the adoption.** One is adopted, who is not already a son. We are received into the family of God and made his sons when we accept Christ as our Saviour. (6) **The Christian can look down upon the princes of earth, for he is a son of the King of kings.**

6. Because. As a result of this sonship and as a token of it. **God hath sent forth.** To bear witness

to our sonship, and to create in us the filial character. **The Spirit of his Son.** The same Spirit which dwelt in his Son on earth dwells in us according to the measure with which we give ourselves up to its influence. **Into your hearts.** Rev. Ver., "Our hearts;" the inmost center of being and character. **Abba, Father.** "Abba" is an Aramaic or Jewish word meaning "Father," in use among Jewish disciples; but as it was not familiar to his Galatian readers, who spoke Greek, Paul adds the Greek word "Father" also. (7) *Only the believer in Christ ventures to call God his Father.*

7. No more a servant. Rev. Ver., "A bond-servant." Those who have a right to call God "Father" are higher than those who must call him "Lord." **If a son, then an heir.** By virtue of their union with God believers enjoy a possession of his wealth. A part of our inheritance we receive now, another and better part awaits us hereafter. Now we have God's care, his fellowship, the enjoyment of Christian experience; hereafter we shall have heaven and eternal life. **Through Christ.** Rev. Ver., "Through God." Our inheritance comes not by our own right, but through the gift of God.

8. Howbeit. The apostle now turns toward his Galatian readers, who had been heathens and idol-worshippers. **Then.** Rev. Ver., "At that time." **When ye knew not God.** Though this high estate was their privilege, they knew it not, but were like heirs who are ignorant of their heritage. **Ye did service.** Rev. Ver., "Were in bondage;" were slaves to idols. **Which by nature are no gods.** You were in slavery to idols, which as gods have no real existence. Paul's aim is to show that both Jews and Gentiles were in bondage: one under the law, the other under their superstitions; and from both these Christ came to set men free.

9. But now, after that, etc. They had now come to knowledge of God, a recognition of his Fatherhood to them, and of their own privilege of sonship. **Rather are known.** For after all it is God's recognition of us as his children which gives us all our privilege. "After God has looked upon you, and honored you, can you so desert him?" is the apostle's thought. **How turn ye again.** The Galatians had shown a tendency to descend from the high state of Christians to the lower plane of Jews. **The weak and beggarly elements.** Rev. Ver., "Rudiments," as in verse 3. That is, turning from the freedom of the Gospel to the slavery of the law; from sonship to bondage; from knowledge to the

beginnings of education in the Jewish law. **Ye desire again.** They had been slaves before in heathenism, now they are willing to be slaves over again in Judaism.

10. Ye observe. In a slavish way. **Days, and months, etc.** The Jewish sabbath; the monthly observance with the new moon; the reasons of fasts and feasts; the Sabbatical year; and all the minute details of Jewish ceremonialism, not only as given in the Pentateuch, but as amplified by the Jewish scribes to such a degree that Moses himself would never have recognized them.

11, 12. I am afraid of you. "I fear concerning you." **Labor in vain.** Twice Paul had visited them and preached the Gospel to them, and now it seems that his work has come to naught by their renouncing Christ for Judaism. **Be as I am.** Paul bids them follow his example, in disregarding Jewish rites, and becoming a Gentile among the Gentiles. **I am as ye are.** "I was a Jew, but I became in manner of life a Gentile." **Ye have not injured me.** "I suffered no harm in my fellowship with God or my Christian privilege by laying aside my Jewish scruples."

13. Through infirmity. There is probably a reference here to an attack of illness which Paul suffered while preaching in Galatia. **At the first.** On my first visit, as he had been in the province twice. **My temptation... in my flesh.** Paul refers to his bodily infirmities, which might have been a temptation to them to despise him and reject his preaching. They had disregarded it then; why should they now change their opinion of him and turn away from his teachings? **Received me.** They had listened to him as a messenger of God, nay, as they would have heard Christ himself.

15. Where is then the blessedness. They had congratulated themselves upon having him among them, had honored him, in all his infirmities. But now their love was growing cold, and Paul asks "why?" **I bear you record.** From the following clause many have thought that Paul's infirmity, or "thorn in the flesh," (properly, *stake in the flesh*), was a weakness of his eyes. But others (Alford, Cook, Whedon) reject such an inference.

16. Become your enemy. Something had occurred to change the warm love of the Galatians into enmity, and it was not any change in Paul, but the influence of Judaizing teachers. **I tell you the truth.** Rather was it a proof of his continued friendship and love for them.

HOME READINGS.

- M.* Christian liberty. Gal. 4. 1-16.
Tu. Freed from the law. Gal. 3. 10-26.
W. The children of promise. Gal. 4. 17-31.
Th. Steadfastness enjoined. Gal. 5. 1-13.
F. The apostle delivered. Acts 12. 1-11.
S. Heirs with Christ. Rom. 8. 14-26.
S. Christ our liberty. Isa. 53. 1-12.

GOLDEN TEXT.

Stand fast therefore in the liberty wherewith Christ hath made us free. Gal. 5. 1.

LESSON HYMN. L. M.

Hymnal, No. 458.

God of my life, what just return
 Can sinful dust and ashes give?
 I only live my sin to mourn:
 To love my God I only live.
 Come, then, my Hope, my Life, my Lord,
 And fix in me thy lasting home:
 Be mindful of thy gracious word—
 Thou, with thy promised Father, come.

TIME.—A. D. 57, probably at the close of the year.

CONNECTING LINK.—While Paul was in Greece (end of Lesson VII) he received word of the condition of the Churches in Galatia, in Central Asia Minor, leading him to write this epistle.

DOCTRINAL SUGGESTION.—The liberty of the Gospel.

QUESTIONS FOR SENIOR STUDENTS.

- The Child a Servant, v. 1-3.**
 Of whom is the apostle Paul here speaking?
 At what time, and how long were they servants?

To what were they in bondage?
 Of what were they heirs?

- The Child a Son, v. 4-7.**
 Through whom, and in what way, are men redeemed?
 Into what relation to God are men advanced?
 What are the privileges which they may enjoy?
 Upon what terms may we become sons of God?
 John 1. 12.
 Of what are believers heirs?

- The Son in Bondage, v. 8-16.**
 To what had the Galatians been in bondage before?
 To what bondage were they now submitting?
 Why did Paul call these elements "weak and beggarly?"
 How had they shown their love for the apostle?
 To what did he exhort them in the GOLDEN TEXT?

Practical Teachings.

Where in this lesson do we find—

- The bondage from which Christ frees us?
- The liberty which Christ brings us?
- The privileges which Christ gives us?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- The Child a Servant, v. 1-3.**
 What is an heir?
 When is he like a servant? Why?
 Under whose rule is he?
 When is he free from service?
 Under what bondage were the Jews before the coming of Jesus?
 What does Paul elsewhere name as bonds? Heb. 9. 10.
- The Child a Son, v. 4-7.**
 Who was sent in due time?
 Under what conditions?
 For what was he sent?

How do we become children of God? Gal. 3. 26.
 What blessing attends this privilege?
 What is this Spirit called in Rom. 8. 15?
 What added title is given to the believer?

3. **The Son in Bondage**, v. 8-16.
 What was done in ignorance?
 Against what are the disciples warned?
 What charge is made against them?
 What fear is expressed?
 Whose example does Paul ask them to imitate?
 What commendation does he give them?
 In what spirit should rebuke be given? 2 Thess. 3. 15.

Teachings of the Lesson.

Where in this lesson do we find--

1. The adoption as children of God?
2. The witness of the Spirit?
3. The danger of backsliding?

QUESTIONS FOR YOUNGER SCHOLARS.

How long is the heir of great estates under the law of teachers? **While he is a child.**

How long were we in bondage to the law of Moses?
Until our Father gave us Christ.

What has Christ done for us? **Freed us from the law.**

What does this freedom make us? **Heirs of God through Christ.**

What does God give to his children? **The Holy Spirit.**

What do people worship when they know not God?
Idols.

What kind of idols? **Self, money, the world.**
 From what will Christ deliver us? **From the love of all these things.**

When do we love these things? **When we forget God.**

What caution is given us? [Repeat **GOLDEN TEXT.**]

What is that liberty? **Living under Christ, not under the law.**

What does Christ look at? **The heart.**

What does the law exact? **Outward ceremonies and works.**

How should Christians receive each other? **With brotherly love.**

Words with Little People.

Only Christ can give you love and peace.
 Only Christ can forgive your sins.
 Only Christ can free you from the bondage of sin.
 Why not accept him for your Saviour now?
 "Behold, now is the day of salvation."

THE LESSON CATECHISM.

[For the entire school.]

1. An heir as long as he is a child is under the control of whom? **Tutors and governors.**
2. So we, as long as we are children, are under the bondage of what? **The elements of the world.**
3. Whom did God send to redeem us from this bondage? **His Son.**
4. And being redeemed, into what relationship to God do we come? **The adoption of sons.**
5. And being sons, what more do we become? **Joint heirs with Christ.**

TEXTS AT CHURCH.

Morning Text.....
 Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Honors and the Perils of the Disciple.

I. THE DISCIPLE'S HONORS.

1. **Training.** "*Under tutors and governors.*" v. 3.
 "The law was our school-master." Gal. 3. 24.
2. **Redemption.** "*To redeem them.*" v. 5.
 "Christ hath redeemed us....curse." Gal. 3. 13.
3. **Adoption.** "*The adoption of sons.*" v. 5.
 "Now are we the sons of God." 1 John 3. 2.
4. **Communion.** "*The Spirit....crying.*" v. 6.
 "The Holy Ghost....given unto us." Rom. 5. 5.
5. **Inheritance.** "*Then an heir.*" v. 7.
 "Heirs of God, and....with Christ." Rom. 8. 16.

II. THE DISCIPLE'S PERILS.

1. **Backsliding.** "*How turn ye?*" v. 9.
 "Ye are fallen from grace." Gal. 5. 4.
2. **Enslavement.** "*Again....in bondage.*" v. 9.
 "Jerusalem....is in bondage." Gal. 4. 25.
3. **Formalism.** "*Ye observe days.*" v. 9.
 "Let no man judge you." Col. 2. 16.
4. **Instability.** "*Where is....the blessedness?*" v. 15.
 "Unstable as water....not excel." Gen. 49. 4.
5. **Alienation.** "*Become your enemy.*" v. 16.
 "Counted the blood....unholy." Heb. 10. 29.

ADDITIONAL PRACTICAL LESSONS.

The Liberty of the Disciple.

1. The disciple of Christ is set free from the training and rudimentary elements of the law. v. 2, 3.
2. The disciple of Christ has been made free by the redemption wrought by the Son of God. v. 4.
3. The disciple of Christ has been lifted from the position of a servant, or a slave, into that of a son, having a child's fellowship with the Father. v. 5, 6.
4. The disciple of Christ is freed from the bondage of ignorance and superstition, and no longer counts an idol as a god. v. 8.
5. The disciple of Christ is free from the bondage of formal service to ritual. v. 10.

An English Teacher's Notes on the Lessons.

BY SARAH GERALDINA STOCK.

In order rightly to understand this lesson we will begin by looking at liberty from the negative side as the absence of bonds and of bondage.

Let us notice some of the bonds which human creatures have suffered, and under which they have groaned. There are the bonds of the prisoner—the apprehended criminal. His course is stopped; he is confined against his will in narrow limits. He awaits the sentence of the judge. Suppose, however, it should be found that the accusation is false, and that there is nothing against him—the bonds are removed, and he is free. There are the bonds of the captive. He has fallen into the hands of the enemy or the robber. The bonds are round him, keeping him from home and friends. But let a conquering band arrive at the house of his captivity, and the doors fly open—he is free. There are the bonds of the slave. He must toil for his master, yet he can claim no wages; he can make no complaint, he is subject altogether to the will and caprice of

another. But let some one come forward and pay the price required for him and the bonds are loosed—he is free. There are the bonds of the youth under age, heir to a large estate, who cannot yet touch his property. But the years pass, the day arrives when he attains his majority. He may now dispose of the property as he will. He is free.

The Golden Text tells us that Christ has set us free. From what? From many and divers evils. But the particular bonds referred to in this epistle are the bonds of the law.

The law is the sinner's jailer. He has broken God's commands, and the law holds him guilty and binds him fast. The law will bring him to punishment and death. But "Christ hath delivered [or redeemed] us from the curse of the law, being made a curse for us." Since he bore our sin and its punishments, no sin can be reckoned to those who believe in him. There is nothing against them. They are free. Again, the law is the sinner's captor. He goes on in his evil ways without a pang of fear, till at length he meets the law. It takes hold of his conscience, and binds him with strong fetters. He can see no way of escape. But Christ has come as conqueror, and fulfilled the claims of the law, and for those who believe in him its fetters are loosed, and it can no longer cause them to tremble—they are free.

And the law is the sinner's task-master. If he once becomes subject to it, it will give him no rest. He must work, and work, and work, and yet fail perpetually. He can never come up to its requirements. How many have tried to satisfy the law, and found it a weary and hopeless servitude! But Christ comes with the ransom. He says, "I have fulfilled all." And those who believe in him are loosed from the fruitless toil. They are free.

This wonderful redemption, or setting free, was promised in the Garden of Eden. There the coming of the Conqueror and Sufferer was foretold. Gen. 3. 15. And later on, the revelation of the Sacrifice which should take away sin was given with greater distinctness to God's chosen people Israel. But for long ages they were under tutelage. Redemption truly belonged to those who had faith in God's promise, and they were heirs to all its blessings. But they had not yet received these blessings. The Israelite of old had to offer "oftentimes the same sacrifice, which could never take away sin." Heb. 10. 11. He did not know God as his Father; neither was he led by the indwelling Spirit. Ver. 6; chap. 6. 18.

But at length the "fullness of time" came. The "one sacrifice for sin" (Heb. 10. 12) was offered; the price was paid for the ransom of the sinner; the requirements of the law were all fulfilled. And now,

The law cannot keep the believer out of his inheritance. He is like an heir arrived at full age. The blessings of redemption are all his to use and to enjoy.

What should we think of such an heir if he

wanted to go back to his former state of tutelage—to forego the control over his property, and put himself under a guardian? It would be foolish; we should look upon such a person as deficient in sense. It would be wrong. For the owner of a property, if he become of age, is responsible for the use and administration of it. He cannot shift this responsibility upon another. And it would be most ungrateful. The property was left for his benefit, yet he slights it, neglects it, refuses to enjoy it!

This was just what the Galatians had been doing, and it made Paul fear lest he had bestowed "labor upon them in vain." Ver. 11. They had been in worse bondage than the Israelites, (ver. 8,) and had been brought right out into the liberty of the children of God. Yet they had gone back and put themselves under the law, in spite of what Christ had done for them, and even forsook their first teacher and friend, and looked angrily upon him, because he told them the truth about it.

But are there no imitators of the Galatians now? There are plenty, young and old, who are trying to do the best they can, that is, to keep the law of God. Some find it very hard—the law is to them a true task-master. They are failing perpetually, and are often nearly in despair. Some are better pleased with themselves. They fancy they get on well. They can confidently look forward to a place in heaven, because they are so diligent, honest, upright, etc. But they do not yet know the law. One day he will come on them as a captor and make their hearts tremble; then he will be their jailer, and tell them they have no hope.

And yet Christ has won freedom for us, if only we will believe and accept it—won it at the cost of his own blood—paid an infinite price for it; offered it to us as a gift. Who will receive it, and stand fast in it?

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Begin by drawing or showing the map of Asia Minor, with the location of Galatia in the center.... Who the Galatians were, and their traits as a people.... The two visits of Paul to Galatia, on his second and third journeys. Trace them on the map.... Show Corinth, the place from which Paul wrote this letter.... Why the Epistle to Galatians was written, and its general purpose.... Make all this preliminary matter brief, and then come to the lesson, which is analyzed in the Analytical and Biblical Outline. I. The Disciple's Honors. II. His Perils. Show the line of thought, and let the Scripture references be read and explained.... ILLUSTRATION. King William the Third of England was a man of very dignified and haughty bearing. One day the ambassador of France was in the king's private room, engaged in state affairs, when a loud knock was heard. "Who is there?" said the king, "I am very busy, and cannot be disturbed." A childish voice answered, "You promised to play horse with me." It was the prince, and the king at once left the council chamber to keep his promise and play with the child. That is the privilege of a prince, to have unreserved intercourse with the king, and "we are now the sons of God."

References. FOSTER'S CYCLOPEDIA OF ILLUSTRATIONS: Ver. 1: Poetical, 1111. Ver. 2: Prose, 1882. Ver. 4: Prose, 696, 7199. Ver. 5: Prose, 33, 34, 4879. Ver. 6: Prose, 204, 2487, 6069, 6340. Ver. 7: Prose, 6339, 7205. Ver. 9: Prose, 257, 6588. Ver. 10: Prose, 11386, 11564. Ver. 15: Prose, 8537. Ver. 16: Prose, 12192. . . . FREEMAN'S HAND-BOOK. Ver. 2: The steward, 781. Ver. 5, 6: Adoption, 861.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Law and Gospel.*

INTRODUCTORY. Point out Galatia on the map. Tell that Paul preached here. What did Paul preach? About Jesus. Yes, and that is the Gospel. After he went away some Jews came, and told the people that instead of taking Jesus for a Saviour they must try to save themselves by keeping the law. Was this right? No. So Paul wrote a letter to tell them that the law could not save them.

1. Print the word "Obey" in large letters. Talk about a home. Who are found in a home? Father, mother, children, sometimes servants. Who of these have to obey? Children and servants. Why? Bring out the thought that children must obey because they are not yet wise enough to know the best way, so they must do father's and mother's way. Servants must obey, though they are grown up, because they are paid to do the will of their master. Show that a child is like a servant in having to obey while he is a child. But the child may grow to be a son. The servant never can. The son is not bound by laws when he is grown up, but does the will of his father and mother because he loves to please them.



2. Teach that the Jews were like a great family, and God was their Father. Did he give them laws? Yes, the ten commandments, and many other laws besides, because they were like children that needed to be told just what to do. They were like servants.

But now they had been longer in the world, and had learned more of God's ways. He had taught them many things, and had sent Jesus to be their Teacher. Now he wanted them to be like sons, and to obey him because it was right, and because they loved him. Read from the Bible the two commands given by Jesus in Matt. 22, 37, 39.

3. Make a chain on the board, and teach that the law binds, but the Gospel sets free. The child who has learned to obey without waiting for commands is free. So the Jews who received Jesus as their Saviour, instead of the law, were free. Teach that those who believe in Jesus have the Holy Spirit in their hearts to tell them what to do. He is as ready to enter a child's heart as any other, and when he does he breaks the chain of law, and makes free. Ask if children want to be sons or servants, and impress the thought that love rules the son, but law the servant.

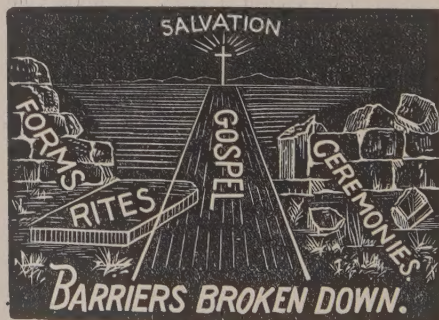
Lesson Word-Pictures.

My friends Brother Bond and Brother Free represent two styles of religion, after which many people unconsciously sometimes have cut their garments. Brother Bond is a very scrupulous Christian. His promise is like his name, a bond indeed. He would scorn to soil his lips with an impure word. He gives steadily as a Croton-main its water. He worships God on Sunday when the thermometer at the church-door

says zero, and at home the servant need not trouble herself to dust his Bible. Brother Bond serves God with the promptness of an old soldier, and yet you hear a chain clanking as he moves about in the service of the King. In his relations to God he acts too much with the feeling that God loves him on the basis of what he may do, not because it is God's royal nature to love, and love he must, though the object be an imperfect Christian. Brother Bond would not allow this, but you can detect it in his style of spiritual life. This gives a hard aspect of duty chiefly to his service. Chains made of some old "beggarly elements" still cling to him. With fitness, no matter where he lives, he could write his name, Brother Bond of Galatia. You never have this feeling when in the society of Brother Free. I think Brother Free does feel the impulse of duty, but there is also something beyond. He has passed into a large, roomy atmosphere of love, and he rests on the divine love expressed in Bethlehem and Calvary rather than on any human merit. It affects all that he does. When he prays, he is not thinking how he says his prayers. He has not Brother Bond's anxiety lest he may not pray long enough or high up enough or deep down enough. Size, want of ecstasy or profundity of feeling, do not receive all his attention. That thought of God, his presence, his goodness, sweeps along like a current, and his soul, so empty, deficient, of such little worth, floats upon it, sinks into it, rejoices in it. Watch him in church. He is there, secondly, because he ought to be, first, because it is his great joy. He receives the communion, not worrying lest he receive it wrong, but rejoicing that God has made the reception right. He speaks in the meeting; the act is not a cross chafing his shoulders, but a crown rather that he lifts in love to the brow of the King. Brother Bond observes "days and months and times and years," all the while worrying about the mode of observance, like a man on a ladder who thinks only of the rounds. Brother Free "observes" those rounds, but his eyes are on the blue sky above and he climbs toward it joyously. I wish Brother Bond could be emptied of his spiritual self awhile and Brother Free live inside of him.

Blackboard.

BY J. B. PHIPPS, ESQ.



The Old Testament Church was tied to burdensome rites and observances, and was taught and instructed like a child. The blackboard shows how these rites and ceremonies are broken down, and a free way opened by the Gospel of Christ. He freed us from the law, and the way of salvation is open. "Why not accept him for your Saviour now?" The burden of the law is often represented by a yoke. See all of verse 5, first chapter Galatians. *Application.* Being freed from the ceremonial law, are you free from sin?

A. D. 58.]

LESSON X. JUSTIFICATION BY FAITH.

[June 8.]

Rom. 3. 19-31. [Commit to memory verses 24-26.]



19 Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God.

20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

21 But now the righteousness of God without the law is manifested, being witnessed by the Law and the Prophets;

22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference:

23 For all have sinned, and come short of the glory of God:

24 Being justified freely by his grace through the redemption that is in Christ Jesus:

25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

27 Where is boasting then? It is excluded. By what law? of works? Nay; but by the law of faith.

28 Therefore we conclude that a man is justified by faith without the deeds of the law.

29 Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also:

30 Seeing it is one God which shall justify the circumcision by faith, and uncircumcision through faith.

31 Do we then make void the law through faith? God forbid: yea, we establish the law.

General Statement.

We have often wished that we might have heard the discourses of Paul in the synagogues of Ephesus, Thessalonica, and Corinth; that we might have caught the accents of his oratory, and learned the great language of his discussions. Those discourses have perished, save in their influence, but the Epistle to the Romans contains their essence and line of thought. In this book, the profoundest composition of man, we can trace the great features of the theology which Paul was wont to call "my Gospel," not as in conflict with the views of other apostles, but as a complement to them. The book has three great divisions: first, *The Ruin*, which shows all the world, Jew and Gentile alike, as lost and under condemnation, (chap. 1. 1, to chap. 3. 20.) secondly, *The*

Remedy, salvation by faith in Jesus Christ, (3. 21 to 11. 36.) thirdly, *The Exhortation*, general counsels to believers, to the close of the book. The lesson before us concentrates into the compass of a few verses the great thoughts which expanded from the argument of the epistle. It shows us first, *salvation needed* by a world guilty before God, and powerless to save itself, (vers. 19, 20.) then *salvation given*, (vers. 21-23,) God's grace in redemption through the blood of Christ; lastly, *salvation received*, (vers. 27-31,) accepted by faith, and enjoyed as God's gift, not setting aside the law, yet saving apart from the law, and establishing the law in the heart of the believer.

Explanatory and Practical Notes.

Verse 19. The law. This term, as used by Paul, always means the expression of God's will with regard to man's conduct; given to the Jews in the Old Testament Scriptures, and to Gentiles through conscience and reason. **It saith.** Rev. Ver., "Speaketh." The verb here used refers to direct address. "It is addressed especially to," is the meaning of the clause. **To them who are under the law.** Here especially referring to the Jews, who possessed the written law. In the previous verses Paul has been showing *what* the law of God said to those who violated it. **That every mouth may be stopped.** Many of the Jews believed that because they were the people of God and possessed the law every one of them would be saved, and at most, only a few of the best among the Gentiles. Paul has shown that their own law condemns them, and leaves them without excuse. **All the world.** In chap. 1 Paul has shown the sinful condition of the Gentile world; in chap. 2 and the previous verses he has shown that, by the law itself, the Jews were in the same ruined state. **Guilt before God.** This is the common level to which sin has reduced our humanity; we are all ruined by sin. (1) *Every man stands before God as a sinner and in need of salvation.*

20. Therefore. Rather, as in Rev. Ver., "because;" for the next verse does not give a conclusion, but a reason. **The deeds of the law.** Such conduct as the law prescribes. **No flesh.** *The flesh*, in Paul's language, denotes man in his natural state. **Justified.** This word, in the original, comes from the same root as that translated *righteous* or *right*. The *just* man is the man who is right; the *justified* man is the one who having been wrong has been *made* right, or (since nothing wrong can really be made right) the man who has been *adjudged* right, or pronounced free from accusation. The verse means that when by violation of the law a man has become a sinner, the law itself provides no way whereby he can be recognized as righteous. **By the law is the knowledge of sin.** The law of God holds the mirror up to guilt, but cannot remove it; it shows a man that he is a sinner, but cannot make him righteous. (2) *The hardest task in the moral universe is to save a soul from sin.*

21. But now. Here, for the first time in the argument, of this epistle, we hear of the Gospel. **The righteousness of God.** That righteousness which comes from God, which God has provided for men to possess, is the meaning, not a righteousness which belongs to God only. The word in the original comes from the same root as the words translated "just," "jus-

tified," etc. If it were allowable to change "justify" to "righten," then "justified" would be "rightened," and the relation of both words to "righteousness" would be seen. **Without the law.** Rather, "apart from the law," as in Rev. Ver. Since the law has no way to *righten* a sinner, his *righteousness* must be wrought by God apart from the law. **Is manifested.** In the coming of Christ and the salvation which he brings to men. **Being witnessed by the law.** The law bears testimony to Christ in its services, since every sacrifice was a foreshadowing of Christ. **And the prophets.** The theme of all prophecy in the Old Testament is the coming of Christ. Thus, the Old Testament system, though it contained no provision for saving sinners, yet pointed to the plan of salvation in the New. (3) *God has a way of salvation for sinners.* (4) *Salvation is the theme of the Old Testament, as well as of the New.*

22. Even the righteousness of God. The righteousness provided by God, as in the previous verse. **By faith of Jesus Christ.** Rather, as in Rev. Ver., "Through faith in Jesus Christ." Faith means more than a mental operation of believing; it involves the whole man, mind, heart, will, in a complete self-surrender to Christ, believing in him, receiving him as Master, submitting the entire self to him. **Unto all.** Offered to all. **Upon all.** Belonging to all. (These words are omitted in Rev. Ver.) **That believe.** "Faith" and "believe," in the original, are forms of the same word, here meaning "those who exercise faith." **There is no difference.** As there is no difference between Jew and Gentile in their common state of ruin; so there is no difference in their way of redemption. (5) *There is one gate of faith through which every soul must enter eternal life.*

23. This verse, with the last clause of the preceding, forms a parenthesis. **All have sinned.** Jew and Gentile are involved in the same fall. **Come short.** Rev. Ver. is better, "fall short." **Of the glory of God.** Here meaning the *approval* of God, referring to that character which wins the honor of God. The same word is translated *honor* in John 5. 44.

24. Being justified. Not made righteous, but recognized as righteous. See the definition of the word with verse 20. **Freely.** It is a free gift, not earned by our merits, but bestowed upon us out of the abundant grace of God. **By his grace.** Grace means the loving favor with which God regards man; the attitude of the divine heart toward us. **Through the redemption.** The word *redemption* means "a deliverance effected by

the payment of a ransom."—Hodge. (6) *Christ has bought our freedom by the offering of himself in our stead.*

25. Whom. That is, Christ. **God hath set forth.** Literally, "Publicly exhibited;" on the cross and in presence of the world. **To be a propitiation.** That is, a propitiatory or expiatory sacrifice; that by which the sinner is sheltered from punishment and the claims of the offended law are satisfied. **Through faith in his blood.** The Rev. Ver. is far more correct, "through faith, by his blood;" for we exercise faith not in the blood, but in the person of Christ. We have faith in Christ, and receive the propitiation or sacrificial merit of his blood, as the ground of our forgiveness. **To declare his righteousness.** That is, to show the justice of God, as manifested in the death of Christ for the sins of men. **For the remission.** The word here used does not mean *remission*, but "passing over," as in Rev. Ver. It refers to the fact that God was willing to overlook or pass over the sins of men committed before Christ came. **Through the forbearance of God.** This verse answers the question how men were saved before Christ died, since the law did not provide for their salvation. It tells us that God passed over the sins of men up to that event, for the sake of a redemption to be wrought; just as now he forgives the sins of men for the sake of a redemption which has been wrought. (7) *All the world, from its creation to its judgment, is saved, if saved at all, through the blood of Christ.*

26. To declare. An amplification of the preceding verse. **Just, and the justifier.** The problem of law is how to pardon the wrong doer, yet do justice. If a judge remits sentence, he encourages crime; if he punishes, the guilty must suffer. Only by a redemption

such as Christ offers can a guilty world be saved, and God at the same time be just. No philosophy can explain the atonement, yet as a fact we see it all through Scripture. **Him which believeth.** "Faith is the one link in the chain of salvation which man must insert if it is to be complete."

27. Where is boasting. The glorying of the Jew that he would be saved by possessing God's law and the covenant of Abraham. **It is excluded.** No man can boast that he enjoys especial privilege, since all are saved by the same plan and on the same condition. **By what law.** "Upon what principle?" is the meaning. **Of works.** Works, in Paul's language, are acts by which we undertake to earn our salvation. **The law [or principle] of faith.** Because we are saved by faith in Christ only, and not in any sense by works, we have no right to boast, as if we earned our own salvation.

28, 29. We conclude. Rev. Ver., "We reckon." **Justified by faith.** The great truth, which the entire epistle sets forth, is stated once more for emphasis. **Without the deeds.** Rather, "apart from the deeds of the law," independent of it. **The God of the Jews.** Paul shows that inasmuch as Jews and Gentiles are in the same need, and are saved in the same way, hence God is not the peculiar deity of Jews alone, but of the Gentiles also.

30, 31. One God. Not of one people only, but of all the world. **The circumcision.** A term by which the Jews were distinguished from Gentiles. **By faith.... through faith.** These two expressions possess nearly the same meaning. **Make void the law.** That is, set aside the law, as of no value. **We establish the law.** The Gospel does not supersede the law, but fulfills it, and stands as its completion.

HOME READINGS.

- M.* Justification by faith. Rom. 3. 19-31.
Tu. Abraham's faith. Gen. 15. 1-15.
W. Hold fast the faith. Heb. 10. 16-31.
Th. Peace through faith. Rom. 5. 1-11.
F. The fruits of faith. Heb. 11. 17-30.
S. Paul explaineth faith. Heb. 11. 1-10.
S. Saved by faith. Acts 16. 25-36.

GOLDEN TEXT.

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. Rom. 5. 1.

LESSON HYMN. L. M. 6l.

Hymnal, No. 421.

My hope is built on nothing less
 Than Jesus' blood and righteousness;
 I dare not trust the sweetest frame,
 But wholly lean on Jesus' name:
 On Christ, the solid rock, I stand;
 All other ground is sinking sand.
 His oath, his covenant, and blood,
 Support me in the whelming flood;
 When all around my soul gives way,
 He then is all my hope and stay:
 On Christ, the solid rock, I stand;
 All other ground is sinking sand.

TIME.—A. D. 58, probably in the spring.

PLACE.—This epistle was written from Corinth, soon after the Epistle to Galatians. See last lesson.

CONNECTING LINK.—The design of this epistle was to set forth the great truths of the Gospel as preached by Paul.

DOCTRINAL SUGGESTION.—The remission of sins.

QUESTIONS FOR SENIOR STUDENTS.

- 1. Guilty Before God, v. 19-23.**
 Who are here described?
 Who are regarded as under the law?
 What law is here referred to?
 How does the law give knowledge of sin? Rom. 7. 7-10.
 Is this condition of sin universal?
- 2. Justified Freely, v. 24.**
 What is it to be justified?
 How are sinners justified?
 Why are we justified freely? Eph. 2. 7, 8.
 What is the redemption here mentioned? 1 Pet. 1. 18, 19.

3. Justified by Faith, v. 25-31.

- What is the remission of sins?
 How does God remit sins?
 Upon what condition may our sins be remitted?
 What is it to believe in Jesus?
 Are all men saved upon the same terms?

Practical Teachings.

How are we here shown—

1. That we all need salvation?
2. The only way of salvation?
3. The breadth of salvation?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. Guilty Before God, v. 19-23.**
 To whom does the law come?
 Why is the law given?
 Why does not the law justify us?
 What righteousness is made known to us?
 Who may receive this righteousness?
 Under what condemnation are all men?
- 2. Justified Before God, v. 24.**
 By what are we justified? Rom. 4. 16.
 Whose gift is this? Eph. 2. 8.
 By what is it secured to us?
 From what are believers freed by the blood of Christ? 1 John 1. 7.

3. Justified by Faith, v. 25-31.

- Upon what must our faith rest?
 What does the psalmist say of forgiven sin? Psa. 103. 12.
 How is the righteousness of God declared in the forgiveness of sins?
 What alone secures justification?
 Who are alike benefited by it?
 Have you faith in Jesus?

Teachings of the Lesson.

Where in this lesson are we taught—

1. That service alone does not secure salvation?
2. That Jesus is the only Saviour of men?
3. That faith in Jesus is essential to salvation?

QUESTIONS FOR YOUNGER SCHOLARS.

- Who are under the law? **All who reject Christ.**
 How will the law judge them? **As guilty.**
 What are the deeds of the law? **Works done in the flesh.**
 What is sin? **Transgression of the law.**

How do all men stand before God? **As sinners.**
Who has delivered us from the law? **God, our Father.**

How did he deliver us? **By giving his Son to die for us.**

What saves us from the law? **Faith in God's Son.**
Who may have this faith? **All who believe Christ.**
What is it to be justified? **To be at peace with God.** [Repeat GOLDEN TEXT.]

Who only is just? **Jesus Christ, our Lord.**
Who only can give us righteousness? **Jesus.**
What law may we glory in? **The law of faith.**
Does faith in Christ destroy the law? **No, it gives us the will and power to obey it.**

Words with Little People.

We can never *deserve* God's mercy.
We can never do anything to *earn* salvation.
We can never be happy in *ourselves*.
Therefore we need *just such a Saviour as Jesus*.
"If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?"

THE LESSON CATECHISM.

[For the entire school.]

1. To whom does the law apply? **To those under the law.**
2. Unto whom is the righteousness of God? **"Unto all...them that believe."**
3. By what have we come short of the glory of God? **By sinning.**
4. By what are we justified? **By faith.**
5. "Do we then make void the law through faith?" **"God forbid; yea, we establish the law."**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

Salvation by Faith Only.

I. THE NEED.

1. *All the world....guilty.* v. 19.
"None righteous, no, not one." Rom. 3. 10.
2. *By the law....knowledge of sin.* v. 20.
"By....law....no flesh....justified." Gal. 2. 16.
3. *No difference....all have sinned.* v. 22, 23.
"All in unbelief." Rom. 11. 32.

II. THE PLAN.

1. *Freely by his grace.* v. 24.
"It is the gift of God." Eph. 2. 8.
2. *Redemption....in Christ Jesus.* v. 24.
"Who gave himself a ransom." 1 Tim. 2. 6.
3. *A propitiation....in his blood.* v. 25.
"The propitiation for our sins." 1 John 4. 10.

III. THE CONDITION.

1. *Faith of Jesus....that believe.* v. 22.
"Whosoever believeth on him." John 3. 16.
2. *Faith without....the law.* v. 28.
"Not of works, lest....boast." Eph. 2. 9.
3. *The Gentiles also.* v. 29, 30.
"No difference....Jew and Greek." Rom. 10. 12, 13.

IV. THE RESULT.

- A man is justified.* v. 28.
"All that believe are justified." Acts 13. 39.

ADDITIONAL PRACTICAL LESSONS.

[From the Lesson Commentary.]

The Gospel According to Paul.

1. That all mankind, Jews and Gentiles, are alike sinners before God, and equally in need of salvation. v. 19.

2. That the law was given to men to convince them of the utter impossibility of saving themselves. v. 19.

3. That the law has in itself no power to save men, or to justify those who are unjust before God. v. 20.

4. That salvation is through the grace of God in sending his Son Jesus Christ as our redemption. v. 21-24.

5. That the sole condition of salvation is faith in the Lord Jesus Christ. v. 22.

6. That the death of Christ is our propitiation and sacrifice, setting aside forever the offerings of the law. v. 25.

7. That before Christ's death men were saved by God's promise to provide a Redeemer, as since Christ's death they were saved by the fulfillment of the promise. v. 25.

8. That through Christ's redemption God is at once just, and the justifier of all who believe in Christ. v. 26.

9. That all mankind, Jews and Gentiles, are saved upon the same terms of faith in Jesus Christ.

English Teacher's Notes.

I REMEMBER the case of an officer many years ago who was accused of gross cruelty to a subordinate. So grave and so well-founded did the charge seem that public opinion ran strongly against him, and even the press did not altogether refrain from commenting upon his conduct. Yet when the long and difficult trial was over, the sentence pronounced was "full and honorable acquittal;" and the man who had been looked upon as a monster of cruelty left the court clear before his fellow-men.

Now, suppose this officer had really committed those acts with which he was charged, and they had been proved against him, how could such a verdict have been possible? Yet something just like this is in the passage for to-day's lesson. Here is a charge brought, substantiated, and proved, and yet the case terminates in complete acquittal. The parties found guilty are, in the end, declared righteous; and this by the most searching, the most holy, the most unerring tribunal ever known. Is not such a case a remarkable one, worth looking into? Let us look at

The charge. We have it in ver. 21. It is sin—disobedience to God's express commands on the one hand, and failure to fulfill his requirements on the other. It is the case of the soldier who has not only neglected to carry out the orders of his general, but has actually gone over to the enemy. A little farther back in the chapter (vers. 10-18) it is given more in detail. No understanding, no seeking after God, no profiting, no doing good, no fear of God; but greed, deceit, malice, cruelty, evil-doing—a terrible indictment! Now look at

The accused. Not one man, not a few, not many, but "all," (ver. 23,) "all the world," (ver. 19.) There may be various differences between them, as of age, rank, knowledge, ability, besides differences in the details of the charge. But in one matter "there is no difference:" "all have sinned," all are guilty. What? "Those Greeks," that is, Gentiles, or heathen, who have never been taught the word of God? And those Jews who know the law and are able to teach others—the educated, respectable

people, who go to worship God Sabbath after Sabbath? Yes, all, "both Jews and Greeks;" the charge is laid against them all. Ver. 9, Rev. Ver. Look next at

The witnesses. First comes the law. The law has clearly set forth the requirements of God. These have not been fulfilled. Some of the accused knew them well, but all have failed to perform them. But those who did know, are they guilty? Conscience stands forth saying, "I did my best to warn them, but they would not hear me." Chap. 2, 14, 15. And there is one more witness, or, rather, an innumerable host of witnesses; the whole creation, the wondrous handiwork of God, from which they might have learned something of him. Chap. 1, 19, 20. Now notice

The defense. What is it? What have these accused persons to say for their own justification? They are mute, "every mouth stopped," (ver. 19,) they have nothing to answer these witnesses. Surely there can be no doubt as to

The verdict. The accused are certainly guilty, and the law condemns them. But the verdict for some of them is, "justified!" ver. 24. God himself, the holy and just Judge, justifies them! Ver. 26. For them there is "no condemnation," (chap. 8, 1;) and more than that, they are declared "righteous." Vers. 21, 22. None may scorn them as poor rebels who have been let off the punishment they deserved, for they have received full and honorable acquittal. What is

The ground of the verdict? Had the accused been really innocent of the charge? Not at all. But it has been met, allowed, and full retribution exacted already. That retribution was no light thing; it went as far as blood-shedding, (ver. 25,) the blood-shedding of the Holy One. The Son of God became man, and gave his own life to meet and expiate the charge. So, now, though the law witness against them, though conscience witness against them, though the whole of creation witness against them, the charge must fall to the ground. Their sin was laid on Christ, and he suffered for it. No guilt can be reckoned to them.

But will it not be remembered against these persons that they were once guilty, that they have been sinners? A man who has been a thief is still looked upon with suspicion, though he may have completed his time of imprisonment, and been legally set free. Not so with these persons whom God declares "not guilty." The Lord Jesus really took their place. Their sin was reckoned to him, and now his righteousness is reckoned to them.

If a number of accused persons were waiting for the verdict, and word came that some of them were pronounced "not guilty," how anxiously would they ask

For whom is this verdict? Now, seeing that "all" are charged before the bar of God, this question is of the greatest importance to every one. And what is the answer? "Unto all them that believe." (R. V.) If you have recognized your place as a criminal at the divine bar, if you have seen that you have nothing

of yourself to answer to the charge, then you have but to believe further that Christ has answered it for you. Believing, you are justified; believing, you are accounted righteous. Those who refuse to take the sinner's place are condemned. Those who take it, and then believe the good news of what Christ has done for them, receive full and honorable acquittal. This is justification by faith.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Notice the time of writing, place, and purpose of this epistle.... Study the technical meaning, from the notes, of the important words and phrases, as follows: 1.) Law; 2.) Justified, justification, etc.; 3.) Righteousness of God; 4.) Faith in Jesus Christ; 5.) Grace; 6.) Redemption; 7.) Propitiation; 8.) Works.... Show what is here taught about sin: 1.) Universal; 2.) Hopeless; 3.) Needing a Saviour.... Show how salvation is here presented: 1.) Free; 2.) For all; 3.) Through Christ; 4.) By faith.... Avoid fine-spun theories and philosophies of the atonement, but hold it forth as a fact....

ILLUSTRATIONS. A man said once, boastingly, "I owe nothing. I pay my debts." One who was present said, "I know of one debt you have not paid." "What is that?" "Your debt to God." "O, that is another matter." "No, a man has no right to say that he owes nothing because he has paid some small bills, while the greatest debt of all still remains uncanceled.".... In India, an English captive, taken by the Sepoy rebels, carried not only his own chain, but that of a companion who was sick and unable to bear it. As a result, he died, while his friend's life was saved. That is a feeble illustration of *redemption*.... Alexander I. of Russia saw a man in a river drowning. He leaped into the water, and saved the life of one of his subjects. So our King breaks the floods to rescue us.

References. FOSTER'S ILLUSTRATIONS Verse 19: Prose, 5350. Ver. 20: Prose, 2925, 7564, 10180. Ver. 21: Prose, 5121. Ver. 22: Prose, 11526. Ver. 23: Prose, 1471, 5319. Ver. 24: Prose, 9191, 10087. Ver. 25: Prose, 1185, 7511. Ver. 26: Prose, 3431, 10074. Ver. 27: Prose, 6874. Ver. 28: Prose, 9143. Ver. 29: Prose, 1625. Ver. 31: Prose, 10179, 10184.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Jesus, the only Saviour.*

Review last lesson, and see if children remember what the Galatians were trying to do to save themselves. Can the law save any body? No, Jesus is the only Saviour.

1. Print "Sin," making a serpent's head in the first letter. Teach that sin is a serpent which bites every body—that sin comes from Satan, and that it is against God. Show that little children sin in wanting to have their own way, just as big people do. What had God given to the Jews? Yes, his law, but they did not keep that, and so the law only showed that they were sinners. It did not show them how to be saved. Tell story of Mr. Moody's little boy who came in dressed for a ride, but with a very dirty face. He had broken his mother's law by playing in the dirt after he was dressed. He did not think that he was dirty until his father led him to the looking-glass. When he saw his face, he wanted to have it washed. His father asked him if the looking-glass could wash it, and told him

that the glass is like the law, which can show us our sin but cannot take it away.

Make a cross on the board. Who died upon the cross? God sent Jesus to die to take away our sins. If our goodness could save us, we should not need Jesus. If we could keep every one of God's laws, that would not save us, for now Jesus is the Saviour, and the only Saviour. Draw lightly the tables of the law, behind the cross, so that the cross seems to cover it, and show that this is just what God has done—given Jesus to stand in the place of the law, because he is "the end of the law."



3. Teach Golden Text, and show how Jesus becomes *our* Saviour. To believe in Jesus is to have faith in him. Do we trust him every day? Jesus says, "Love the Lord thy God." Do we live by that word—obey it every day? Jesus says, "Love one another."

Do we live by that—live loving one another because he says so? Draw around the foot of the cross a rock, and make waves around it. Teach that Jesus is our rock of safety, and that, believing in him, we need fear nothing. Teach, in conclusion, that this salvation is for sinners, and that all who have sinned, little or big, may come to Jesus and find a safe refuge, by believing in and obeying him.

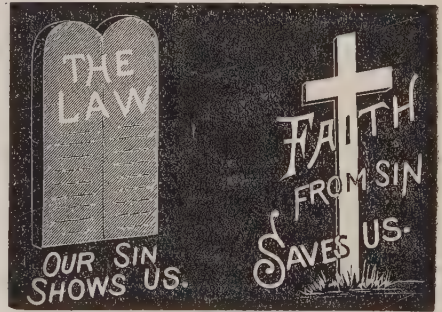
Lesson Word-Pictures.

They were in our meeting last night, those two seekers after God. On both their souls pressed down the conviction heavily that all the world is guilty before God. I recall their faces, their words, all proving the pressure of this burden upon them. One of them could not seem to see any thing above that burden of ill-desert crushing down upon him like an avalanche. He was trying to lighten his load, throwing off this sin and repenting of that evil, unconsciously justifying himself by works, unconsciously forgetful of that great fact above him—the mercy of God in Jesus Christ bending toward him. That other seeker felt his burden. The avalanche

was upon him, but he was looking beyond. He saw something else above him. He had caught a glimpse of the face of his Saviour. He saw the love of God expressed in Bethlehem, Gethsemane, and Calvary, pouring down like the sunshine, covering the avalanche, dissolving, melting it all away. He was rejoicing in the liberty and peace of forgiveness when I left him, but the other was still occupied with his sins rather than with his Saviour. The shadow of Sinai, that avalanche, was still on the face of the second, but the sunshine of a Saviour's redemption made a glory in the countenance of his companion.

Blackboard.

BY J. B. PHIPPS, ESQ.



BLACKBOARD QUESTIONS. What is sin? *Transgression of the law.* What saves us from this? *Faith in God's Son.* Does this destroy the law? No, the law shows us our sins by setting forth our duties, but faith in Christ makes us at peace with God, which is justification. You can draw a cross to represent our Saviour. Make a path leading up to it called Faith. This is the way to the Saviour. Come to him, then, feeling the need of him, believing on him, and then will you have peace with God. [Write the word "Peace" on the farther side from the cross.]

A. D. 58.]

LESSON XI. THE BLESSEDNESS OF BELIEVERS.

[June 15.]

Rom. 8. 28-39.

[Commit to memory verses 37-39.]



28 And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.

29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren.

30 Moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.

31 What shall we then say to these things? If God be for us, who can be against us?

32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

33 Who shall lay any thing to the charge of God's elect? *It is* God that justifieth:

34 Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

35 Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

37 Nay, in all these things we are more than conquerors, through him that loved us.

38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

General Statement.

It has been said that if the Holy Scriptures were a ring, and the Epistle to the Romans its precious stone, chapter eight would be the sparkling point of the jewel. In it the apostle Paul gathers up the power of his argument, and crowns it with a triumphant outburst of song. He stands like a herald delivering the message of a monarch in behalf of his subjects, and proclaiming them his own, and under his protection against all the universe. The believer is shown as under a divine call and promise, and all the power of omnipotence is pledged to his safety and his triumph. He is declared

free from guilt through the atoning blood, and no charge can be laid against him whom God has acquitted. He is promised safety amid trials, victory over persecution, triumph over foes, and eternal life from the dead. The famine cannot destroy him, the perils that surround cannot harm him, the sword that slays shall only open the way through the grave to glory. All the foes of his faith are marshaled, and through them all penetrates the victorious love of God in Christ, which is the warrant for his triumph.

Explanatory and Practical Notes.

Verse 28. We know. We know it by the promise of God, by our faith in him, by our relationship to him as sons, by the testimony of saints, and by our own experience. **All things.** Both in the physical and moral universe, which are alike under divine control. This word "all" has no exception. **Work together.** Not in the future tense. "shall work;" but in the present, "do work;" they work *now*, and they work *together*; not aimlessly, but toward an end, and under a divine direction. We are not to look upon one phase of our experience, as poverty or sorrow, by itself, any more than we are to consider the winter apart from the summer in its effect upon the harvest. **For good.** To bring out as a result the best good of each individual believer. But often God's conception of the true good is not the same as man's. **To them that love God.** Just to the measure in which a heart is one with God is it in harmony with the working of the universe. To one who loves God all things are at peace; to the enemy of God all the universe is at war. **The called.** All men are called, but only those who hear and obey are the called, those who form the company of God's chosen ones in the world. (1) *All the forces of the worlds are under one will and order.* (2) *The will of God is to benefit and bless men, as far as they will let him.* (3) *Love to God will bring us into the channel of the divine favor.*

29. Whom he did foreknow. Take notice that in Paul's scheme the foreknowledge comes before the predestination. He knew who *would* exercise faith, but did not compel them to exercise faith. **He did predestinate.** Or, *foreordain*, as in Rev. Ver. He marked out the path of privilege in which the believer might walk, not that in which any man must walk. (4) *What God has foreordained for any man, not all the world, save that one man, can thwart.* **Conformed to the image.** Not merely to a likeness to Christ in character here, but to a glory like his hereafter. **First-born among many brethren.** The stress of the clause lies on "*brethren*," not on "*first-born*." God ordained that Christ, his only begotten Son, should have many brethren by adoption. (5) *The adopted children of God are brothers of Jesus Christ.*

30. Them he also called. Called by the Gospel; differing from the call to others only in that while others will not hear, they, the called, both hear and heed. **Them.** Paul does not say "as many as," which is his favorite expression, as in chap. 2, 12; 6, 3; 8, 14, and elsewhere, twenty-one times in his epistles. Not all who are called are necessarily justified. **Justified.** That is, pronounced just or righteous on account of Christ's sacrifice accepted by them. (See notes in last lesson.) **Glorified.** Gave the glory possessed by his Son in heaven. In viewing the eternal purpose Paul rises above the distinctions of time, and looks upon the plan of redemption as completed in the mind of God. (6) *Believer in Christ, see in all this your privilege!*

31. What shall we then say? In view of all this wondrous chain of privilege, fastened around the believer's course by an Almighty power; all the universe being controlled in his behalf, and so glorious a destiny before him. **If God be for us.** In his omnipotent shaping of events for our good, and in the high honors he awards us. **Who can be** (Rev. Ver. *who is*) **against us.** Since all things are controlled by God, we can have no adversary able to contend against him, and are safe under his care.

32. He that spared not. Paul now shows the highest proof that God is with us indeed, since he gave up his Son to save us. **Delivered him up.** Not merely to death, but surrendered him to the whole work of redemption, with all its humiliation. **For us all.** Paul and his fellow-disciples, Jew and Gentile, are the "*all*" in his mind. **With him also.** He that has given the greatest proof of his love will not hesitate to bestow minor gifts with it. **All things.** Then those things which appear to be against us are indeed for us, and God gives even when he seems to withhold.

33. Who shall lay any thing? Literally, "Who

shall accuse?" **God's elect.** "God's chosen ones;" those whom God has chosen out of the world as his own; chosen not by arbitrary decree, but because of their faith, which God foreknew. **It is God that justifieth.** If the Supreme Judge has pronounced us absolved of all charge, and on the books of God our record is made right, then who has a right to accuse us?

34. Who is he that condemneth? Neither conscience, nor enemies, nor Satan can alarm us if we are at peace with God. This clause should belong to the previous verse. **Christ that died.** Christ's death, his resurrection, his ascension, his intercession, are all named as facts in behalf of our salvation. **Yea, rather, that is risen.** Paul hastens to call our attention from a dead Christ to a living one; who, as he has died for us, lives for us also. **At the right hand.** In the highest place of honor, on the right of the throne. **Maketh intercession.** In some way this ascended Saviour expressly signifies his will that those for whom he has died shall realize the full benefit of his atoning sacrifice. **For us.** There is no indication that the intercessions of Christ are ever given for any except those who long for salvation through him. (7) *Those who expect Christ's prayers must seek them.*

35. Who shall separate? Calvin's noble remark is, "The apostle saith not 'what,' but 'who,' as if all creatures and all afflictions were so many gladiators taking arms against the Christian." **From the love of Christ.** It seems best to accept as the meaning of this clause the view of Hodge, "Our sense of Christ's love to us." (8) *The greatest treasure of the believer is his consciousness that Christ loves him.* The apostle names seven foes which assail our assurance of Christ's love, but assail us in vain. **Tribulation.** Literally, "beating or threshing," a pressure of circumstances from without. **Distress.** "Narrowness of place," referring to a mind crowded with anxieties. **Famine, or nakedness, or peril.** All of these may come upon the disciple, but none of them can stand in the way of Christ's love to him. **Or sword.** Death by the sword of persecution, the sharpest trial of a believer's faith. Yet for a Christian to die is not a loss, but a gain.

36. As it is written. Quoted from Psa. 44, 22. As in that age such persecutions had not fallen upon the Church, though destined to come soon, Paul deemed it desirable to show that they were anticipated and provided for in the word of God. **Killed all the day.** "If God's ancient people had passed through these trials, why should his present disciples dread them?" is Paul's thought. So Christ said, in one breath, "Some of you they shall put to death," and "there shall not a hair of your head perish." Luke 21, 16, 18.

37. In all these things. In the very endurance of these trials named above. **More than conquerors.** We triumph over these trials by the victory of our faith; we triumph only draw us nearer to God, and death itself can only bring us to glory. **Through him that loved us.** These enemies above named are so far from separating us from Christ's love, that it is through that love that we are able to have victory over them.

38. I am persuaded. The word means a faith founded upon deliberate conviction. **That neither.** The words following are not to be subjected to close definition, but are enumerated in a poetical rather than a logical way. **Death nor life.** The two opposite states of being, between which all possible experiences are to be met. **Nor angels.** Not even angelic powers are mighty enough to separate God from us. **Principalities and powers.** Ruling beings, as archangels, and forces of the universe. **Present...to come.** All changes of time.

39. Height, nor depth. No dimensions of space. **Any other creature.** Any other created thing in the universe of God. **Separate us from the love of God.** Not meaning our love to God, but evidently God's love to us. **In Christ Jesus.** As the highest proof of God's love is in Christ, so Christ is the channel through which God's love reaches us.

GOLDEN TEXT.

We know that all things work together for good to them that love God. Rom. 8, 28.

LESSON HYMN. S. M.

Hymnal, No. 672.

Commit thou all thy griefs
And ways into His hands,

HOME READINGS.

- M. The blessedness of believers. Rom. 8, 28-39.
Tu. Belief rewarded. Matt. 9, 27-38.
W. Who constitute believers. Acts 2, 37-47.
Th. The result of believing. Rom. 10, 1-12.
F. The believer's strength. Eph. 6, 10-24.
S. Conquerors through Christ. 1 John 5, 1-15.
S. The greatest blessing. John 5, 24-31.

To his sure trust and tender care
Who earth and heaven commands.

Thy everlasting truth,
Father, thy ceaseless love,
Sees all thy children's wants, and knows
What best for each will prove.

Thou every-where hast sway,
And all things serve thy might ;
Thy every act pure blessing is,
Thy path unsullied light.

TIME.—A. D. 58. See on Lesson X.

DOCTRINAL SUGGESTION.—The love of God.

QUESTIONS FOR SENIOR STUDENTS.

1. The Called, v. 28-34.

- Who are "the called" ?
What is their privilege, as stated in the GOLDEN TEXT ?
What five facts are stated concerning the called ?
What great gift has God made to us ?
What is said of this gift in Rom. 5. 6-8 ?
What will God also give to us with Christ ?
What is Christ doing for his people now ?
What is said of this in Heb. 4. 15, 16 ?

2. The Conquerors, v. 35-39.

- Who are the conquerors ?
What question is here asked concerning them ?
What seven obstacles fail to keep them from the love of Christ ?
What love is here meant, Christ's love, or ours ?
Why can none of these things keep us from that love ?
How may we enjoy that love ?
What blessings will Christ's love bring to us ?

Practical Teachings.

How do we learn from this lesson—

1. That God loves us ?
2. What Christ has done for us ?
3. What we may overcome through Christ ?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Called, v. 28-34.

- To whom is every thing an advantage ?
To what are we to be conformed ?
To what are we not to be conformed ? Rom. 12. 2.
What assurance of help have we ?
What was the extent of God's love for man ?
What assurance does this give us ?
What answer may God's people give when under accusation ?
What, when under condemnation ?
What does Christ now do for his people ?

2. The Conquerors, v. 35-39.

- What question did Paul ask ?
What foes does he name ?
What is to be endured for Jesus' sake ?
What had Jesus foretold to his disciples ? Luke 21. 12.
What words of comfort had he given them ? John 16. 23.
What assurance of his presence ? Matt. 28. 20.
What is the source of our victory ? John 5. 4.
In whose name and strength is this victory won ?
What does Paul weigh with the love of God ?
What is his conclusion ?
Are you abiding in this love ?

Teachings of the Lesson.

Where are we shown in this lesson—

1. The safety of the believer ?
2. The strength of the believer ?
3. The victory of the believer ?

QUESTIONS FOR YOUNGER SCHOLARS.

- What must work for the good of true believers ?
All things, joy, sorrow, trouble, pain.
How do all these things work ? **Together, not separately.** [Repeat GOLDEN TEXT.]
Toward what good ? **Spiritual good.**
Whom does God call to himself ? **Every one.**
Through whom are those who are called justified ?
Through Jesus.
Where will he bring his justified ones ? **To his glory.**

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In what image does he try to form us ? **The image of his Son.**

Who is always on our side ? **God.**
How may we know God will give us all things ?
Because he gave us his Son.

Can any one condemn those who love God ? **No, for he has justified them through Christ Jesus.**

Who makes intercession for us ? **Jesus.**
Where is Jesus ? **At the right hand of God.**
Over what does Christ give us the victory ? **Over self and the world.**

Of what does faith in Christ assure us ? **That nothing can separate us from the love of Christ.**

Words with Little People.

There is no one on earth who loves you so dearly as Jesus.

There is no one who can make you so happy as Jesus.
There is no one who can save you from sin and self but Jesus.

Why not love and trust him now ?
"The glory which thou hast given me, I have given unto them."

THE LESSON CATECHISM.

[For the entire school.]

1. What is the general tendency of events as regards those who love God ? **"All things work together for good."**

2. If God be on our side what is the effect ? **He outweighs all opposition.**

3. Who justifieth ? **"It is God that justifieth."**

4. Where is Christ ? **"At the right hand of God."**

5. What does Christ do ? **Makes intercession for us.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

God's Blessings.

I. God's CHOICE.

Did foreknow....dtd predestinate. v. 28.

"Chosen us....before the foundation." Eph. 1. 4.

"Elect according....foreknowledge." 1 Pet. 1. 2.

II. God's CALL.

Them he also called. v. 30.

"God....by whom ye were called." 1 Cor. 1. 9.

"Called me by his grace." Gal. 1. 15.

III. God's PARDON.

Them he also justified. v. 30.

"Justified freely by his grace." Rom. 3. 24.

"Blotteth out thy transgressions." Isa. 43. 25.

IV. God's PROMISE.

Them he also glorified. v. 30.

"Shall ye....appear....in glory." Col. 3. 4.

"Our conversation is in heaven." Phil. 3. 20, 21.

V. God's GIFTS.

His own Son....all things. v. 32.

"Gave his only begotten Son." John 3. 16.

"Shall inherit all things." Rev. 21. 7.

VI. God's VICTORY.

We are....conquerors through him. v. 37.

"Born of God overcometh." 1 John 5. 4. 5.

"God....giveth us the victory." 1 Cor. 15. 57.

VII. God's LOVE.

The love of God....in Christ. v. 39.

"Loved thee....everlasting love." Jer. 31. 3.

"Great love...he loved us." Eph. 2. 4.

ADDITIONAL PRACTICAL LESSONS.

The Believer's Assurance.

1. The believer enjoys the assurance that all things are controlled of God for his good. v. 28.
2. The believer has the assurance that he is personally chosen and called of God. v. 29, 30.
3. The believer has the assurance that his sins are forgiven, that he is freed from accusation, and is sure of God's favor. v. 30.
4. The believer has the assurance that he will in due time share in the likeness and the glory of Christ. v. 30.
5. The believer has the assurance that God is on his side, though all the world may be against him. v. 31.
6. The believer has the assurance that Christ died for him, and lives to intercede for him. v. 32, 34.
7. The believer has the assurance that he shall triumph over all the trials of the present life. v. 35-39.

English Teacher's Notes.

THERE are few who do not enjoy to stand on a lofty eminence commanding a fine view on every side. What child would not gladly climb a hill or a tower, to see what is thence to be seen? Now, in the passage for to-day, we are invited to ascend just such an eminence, and look around on a view which cannot be surpassed, and which exceeds all that the mind of man can possibly imagine.

There is one word in the passage that links it to our last Lesson—the word “justified.” In the last Lesson we saw what it was to be justified, to stand before God as a sinner and receive from him full and honorable acquittal. And we saw that the one way to receive this verdict was to believe in the atoning death of the Lord Jesus; and that thus we are “justified by faith.” And this word “justified” shows us the eminence from which we are invited to view the prospect to-day. It is the hill of justification. “Whom he justified”—let us take our stand upon this, and look around.

Look back. These persons who are declared “just” and “righteous” before God, (and may we all be among them!) what is there at the back of their history? We saw that they were once sinful, guilty rebels, but what is behind that? See ver. 29. There is God foreknowing, and therefore predestinating; the farthest verge of that distant horizon shines with the love and the providing care of God. God cared about them, God thought about them, ages before they came into being. And God had a purpose for them. A sculptor looks upon a block of marble, and he purposes something concerning it. That rude block is to be formed into a beautiful statue, perfect in its shape, proportions, attitude, and expression. So the Lord has purposed concerning believers that they should be “conformed to the image of his Son,” that they should be beautiful and exact likenesses of the Lord Jesus. It is to that he has destined them. But do they know it? Are they conscious, as their mind and their intelligence opens, that he has thus thought of and cared for them? Never can they have this view until they reach the hill of justification. That God loved you so much as to give his Son to die for you,

—that you may know, and, believing that, you are justified; but not until you are justified, can you know that God predestinated you to be “conformed to the image of his Son.” And then you can see, too, how earnestly, how lovingly, he called you.

Look forward. Turn now to the horizon in front. See ver. 39. It is closed in by the same thing—“the love of God, which is in Christ Jesus our Lord.” But it is clearer than the other. Upon the deep, rich background of “love” there shines out the word “glorified.” Ver. 30. God’s purpose from the beginning is fulfilled; in that distant future—a future drawing quickly nearer—“we shall be like him.” 1 John 3. 2. The child longs to become a man; the loving, dutiful child desires to be like his father. A girl who is plain and dull and awkward would be delighted with the prospect of resembling some form of grace and loveliness she may have seen and admired. What will it be for weak, sinful creatures to be like the Son of God? Is not that prospect wonderful?

Look around. The future is not yet ours in actual possession. We are in the present, and with the present we have to do. Is this prospect as fair as the others? The hill of justification is not a bare and rugged mountain like Ebal, but a fruitful hill of blessing, like Gerizim. Deut. 11. 29. Every thing that is “pleasant to the eyes and good for food” (Gen. 2. 9) grows there. All these things belong to the justified. Ver. 32. And the supply will never fail throughout eternity. If you are Christ’s, all things are yours. 1 Cor. 3. 22, 23; Rev. 21. 7.

But are there no thorns and briars in the way? Certainly, pain, sorrow, trial, disappointment, sickness, death, all these are round about the justified. For what purpose? See ver. 28. These things are to work for their good. From the hill of justification we can see the bright light which rests upon these things, and the “peaceable fruits of righteousness” (Heb. 12. 11) which are ready to spring from them.

But there is something more to be looked at. Every life of man is in some sense a battle-field. From childhood to old age there are enemies to assail and terrify. But from the hill of justification we can see how they are to be met. Here are a host of foes advancing against those who have begun a Christian course—the devil to tempt them, the world to fascinate them, the flesh to entangle them. Here are scornful companions, cynical friends, persecuting foes, perplexing circumstances—all against them. But see! God is for them. Ver. 31. God is on their side, so victory is certain. But here comes a dreadful enemy. He lays all manner of sin to their charge. And with him is another who declares them guilty, lost, hopeless. Vers. 33, 34. Shall their hearts fail? No, for “it is God that justifieth.” If he has pronounced them not guilty, that is enough. And Christ not only died for them, but rose again; so, that, if they fall into sin, they “have an advocate with the Father.” 1 John 2. 1.

But here is another host advancing—“tribulation, anguish, persecution, nakedness, peril, sword.”

Ver. 35. These foes threaten to get between the justified ones and their Lord, so as to separate them from him. But they cannot. His love is not only the farthest limit of their horizon every way, but their present, inalienable companion! Let anguish come close—the love of Christ will be yet closer. And though all these foes were to attack them at once, that love will make them “more than conquerors.” And yet one more dark host rises up around them, (ver. 38, 39,) death, life, angels, principalities, powers, things present, things to come, height, depth, and every thing that can possibly cause the heart to tremble. But their power to hurt is absolutely *nil*. The love of God is a panoply no darts can penetrate. Purposing love in the past, encircling love in the present, glorifying love in the future—this is the prospect to be seen and enjoyed upon the hill of justification. And to all this privilege God calls every one of us—“whosoever believeth.”

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Call attention to the first verse of the lesson, which is the Golden Text, and contains the germ of the whole lesson, the other verses being an expansion of its thought.... There are two stand-points, from either of which this lesson may be viewed. The Analytical and Biblical Outline presents the lesson from the stand-point of *God's Blessings*. Notice the points of the outline, and let the references be searched, read, explained, and enforced.... The other point of view is the *Believer's Assurance*, contained in the Additional Practical Lessons, which present the same thoughts in different light.... Show what is here suggested to the disciples of Christ as their duties: 1.) Gratitude for God's grace; 2.) Love to God in Christ; 3.) Trust in God; 4.) Boldness and confidence against opposition; 5.) Faith in the experience of trials.... ILLUSTRATIONS. In a manufactory of brass lamps I saw many processes going on: in one room forging, hammering, rolling; in another, metal being cut into many forms, bent, and shaped, and burnished; but through many departments of a great shop no lamp, nor any sign of a lamp. At last was a room where all the pieces were brought together, and the lamp was finished. So in our life are varied experiences which do not seem harmonious, yet at the end we shall see that all worked together for good.... In the same factory was a process for making the brass bright. It was brought in stained and dull, with no sign of beauty. Dipped into a tank of biting acid, then into another of water, it came out shining and beautiful. So God's way of giving the higher touches of character is often sharp and trying.

References. FOSTER'S ILLUSTRATIONS. Ver. 28: Prose, 4740, 8978, 11266. Ver. 29: Poetical, 1239; Prose, 2330, 11196. Ver. 30: Poetical, 1051. Ver. 31: Prose, 3550, 7924. Ver. 32: Prose, 2767, 7268. Ver. 33: Prose, 7208, 3445. Ver. 34: Prose, 3334, 9963, 7383. Ver. 35: Prose, 4398, 7066. Ver. 37: Prose, 1713, 12162. Vers. 38, 39: Prose, 935, 1356, 2670. .. FREEMAN. Ver. 34: The post of honor, 686.

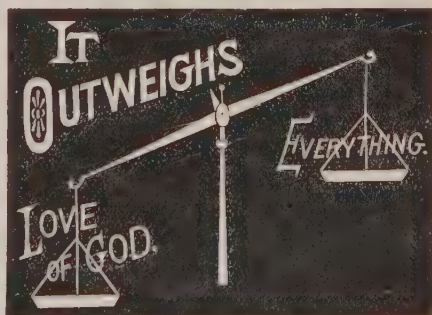
Lesson Word-Pictures.

He went home one night, and sat down discouraged and alone. It had been a season of trials, of dreary clouds and weary rain, and the day had gone out in storm. It almost seemed as if God had forgotten him.

But it came to him in his retirement and meditation, how much God had thought of him, and how long! Away back in eternity—O how far!—God had thought of him, loved him, planned for him. It came to him how much God had done for him in his creation, making for him a world of beauty, granting reason, health, friends. Above all, he had “spared not his own Son, but delivered him up for us all.” It came to him how God's Son by his Spirit had followed him far out into the wilderness of sin, calling him, trying to touch him in this and that providence, refusing to let him go, following, following, only to bring him home “famished, and faint, and lone.” And how that Saviour had clung to him ever since, sanctifying and making all things to “work together for good” to his soul! He thought, too, of the glorious end by and by, and between that end and the present what divine companionship was assured to him, what spiritual joys would enrich him, and of his sorrows it could be said that in the light of God they brightened into the faces of angels that beckoned him heavenward and homeward. How all these things lifted him above the reach of “tribulation or distress” and every ill, making him exultant, bringing him near to God in perfect and blissful union, enabling him to cry, “What shall be able to separate us from the love of God, which is in Christ Jesus our Lord?” Hour after hour went by. He sat long in such meditation. When he arose and went to the window, the rain had ceased its dismal beating, the clouds were swept away, the moon flooded the earth with a white glory, in which he saw only the effulgence of the love of God.

Blackboard.

BY J. B. PHIPPS, ESQ.



The love of God outweighs every thing else. Nothing can be compared to it. What is the blessedness of believers? [Repeat verse 28.] Who is always on their side? [Ver. 31.] How did he manifest his love? [Ver. 32.] Who shall separate us from the love of Christ? [Vers. 35-39.] APPLICATION. *Why not love and trust him now?*

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *The Christian's Way.*

REVIEW. Speak of our first parents, pure and holy, loving God's will best; the temptation to have their own way, the bite of the serpent Sin, and what followed. Recall the giving of the law, the coming of Jesus, and see if children can tell how sin can be forgiven. Show that forgiveness of sin is the beginning of real life in a Christian, and tell that this lesson teaches how this life may go on.

1. Make with colored crayon a roadway. At intervals,

make stones of considerable size. Talk about traveling over such a road. Stones are hard to stumble against. One easily falls upon them. One is easily hurt by them. Tell that Paul talks in this lesson about the stones in the Christian's way, and tells who can lead us safely past them.



2. Recall the teaching that only love for Jesus can make us sons in our Father's house, and read from the Bible, "We love him, because he first loved us." Let children give some proofs of his love for us, and read verse 34. Teach that this love is so great that nothing can separate us from

it, and then name the stones in the way as Paul named them. Tell that "Tribulation" means the same as

trouble. Speak of some troubles, as losses, etc., and also of some of the troubles children have. Can this stone hinder us? No; for Jesus is stronger than any kind of trouble. Name the next stone "Distress," printing it on the stone. Children often come to this stone. Tell incident of some child who suffered much pain, and who still was not separated from Jesus. Speak thus familiarly of persecutions, famine, etc., showing how none of these stones can keep Jesus away from us, if we really love him.

3. Call for Golden Text, and let children read the names of the stones as you point them out. Teach that these are among the "all things" which work for good, make us better Christians, and make practical application to children's lives, showing that trouble, sickness, persecution, danger, etc., will all help us to know Jesus better, if we know him at all.

A. D. 58.]

LESSON XII. OBEDIENCE TO LAW.

[June 22.]

Rom. 13. 1-10. [*Commit to memory verses 7-10.*]

1 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

3 For rulers are not a terror to good works, but to the evil. Wilt

thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same:

4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

5 Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake.

6 For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

7 Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor.

8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself.

10 Love worketh no ill to his neighbor: therefore love is the fulfilling of the law.

General Statement.

There was one problem of vast importance which rose before the leaders of the early Christian Church, namely, its relation to the Roman state. Every disciple regarded himself as a citizen of a heavenly kingdom, of which Christ was the invisible head, whom he was pledged to serve and to love. The question arose, Should the Christian be still subject to the laws of a heathen state? Was he to pay taxes, especially when a large part of the tax was expended upon the rites of a pagan worship? Was he to regard the corrupt rulers of a wicked empire his masters? There was a natural tendency for the doctrines of Christianity to be pushed to the extreme of disloyalty, of disorganization, of communism. To meet these questions Paul stated the important declarations of our lesson. The fundamental principle is that the State is a divine creation. While the particular form of government is not of divine order,

and the rulers in office may not be chosen of God, yet government itself is a part of the divine plan for man, and is intended to be a representation of the government of God. Hence the disciple of Christ is bound to pay all respect and allegiance to existing authorities. He is to be a loyal subject of the government, not under the compulsion of penalty, but upon principle, as a conscientious duty. And, since the government must receive financial as well as moral support, he must pay taxes cheerfully, whatever may be the private character of those who hold office. Paul does not here discuss the question of revolution and its right, but takes the government as existing, and our duty toward it. Nor does he present the question which in a few years came to the front—the duty of Christians when the ordinances of human government came in conflict with the divine law, and the Church suffered persecution for its faith.

Explanatory and Practical Notes.

Verse 1. Let every soul. The use of the word "soul" suggests that an obedience of the intelligent, thinking part of the nature is meant, as well as of the outward conduct. **Be subject.** The word in the original means "to stand in line under orders," a military term, used of the discipline in an army, pointing to orderly subordination to authority. **The higher powers.** Civil governments in general. **No power but of God.** The principle of human government rests not upon the consent of men, but on the appointment of God; and the earthly authority should pattern after the heavenly. **The powers that be.** God did not appoint the Nero or Caligula as his choice for the ruler of the Roman Empire in Paul's day; but God ordains that whoever holds the actual power and represents necessary order is to be recognized and submitted to. (1) "Order is heaven's first law." (2) The Gospel was not designed to bring anarchy into the world. (3) Every Christian should be a loyal citizen of the State.

2. Resisteth the power. That is, he who rises up against government and seeks anarchy. There is no reference here to the right of the people to change its

form of government or to choose its own rulers. **Resisteth the ordinance of God.** He who incites or participates in a rebellion against the constituted authority rebels against God's order. This is the general proposition, but there may be insurrection which is not rebellion, as that of the American Colonies in 1776; and there may be revolution as righteous as that of 1688. The principle of the lesson is that we are to obey the government on principle, and not enter into conspiracies to overthrow the established order. **Damnation.** The word "judgment" in the Rev. Ver. is a far better rendering; as the sentence means, "they shall be held to account." We now use the word "damnation" exclusively of future punishment, but such was not its meaning when our Version was translated. (4) The divine government, as well as the human, will call the disloyal to judgment.

3. For rulers. That is, rulers in general. **Not a terror to good works.** Even the worst government is better than anarchy and license; and the righteous man has rarely any reason to fear the authorities. The exceptions, as when Nero, soon after this epistle was

written, persecuted the Christians, do not destroy the truth of the general principle. **Wilt thou then?** If you, as Christians, would live free from alarm, do right, and you will have no cause for fear of the ruling powers. **Thou shalt have praise.** You will receive commendation of the authorities as law-abiding and righteous men. (5) *God has so ordered this world that righteousness brings its reward.*

4. He is the minister of God. As the ruler is of divine appointment, so the ruler is to be regarded as God's messenger and representative, executing his will. **Do evil... be afraid.** The wrong-doer sees an officer in every bush. **Beareth not the sword in vain.** The sword has in all ages and lands been carried before sovereigns as the emblem of power, to inflict capital punishment. **A revenger to execute wrath.** Rev. Ver., "an avenger for wrath." Wrath, in the Bible, always means just indignation against wrong-doing, and never blind, impulsive passion. The government exists not only to commend the good, but to punish the wicked, and thus repress evil.

5. Not only for wrath. Not only from fear of punishment. The New Testament presents the motive of fear in dealing with the unconverted; but in addressing regenerated men, appeals upon higher and nobler grounds. **For conscience' sake.** Out of regard for God's will, and in order to enjoy the consciousness of doing right.

6. For this cause. That is, on the same ground of duty and conscience. **Pay ye.** The Rev. Ver. changes this imperative into "ye pay," stating it as a fact rather than giving it as a command. **Tribute.** The word in the original literally means "a burden," referring to the tribute laid by a conquering upon a subject nation; but here it means the tax assessed for the support of the government. **They.** The officers of the government. **God's ministers.** Rather, as in Rev. Ver., "the ministers of God's service." Paul would give to the officers of the government all the sacredness of those who fulfill the services of worship. Since they represent the divine government, their official work is sacred. **Attending continually.** Giving their entire time to the business of the State, and hence entitled to

a support from those who share in its benefits. **This very thing.** The duties of the government. (6) *If public officials would look at their offices through the apostle's eyes there would be a civil service reform.* (7) *Men who hold such a divine commission should be worthy of their high honor.*

7. Render therefore to all. This verse is the summing up of the argument in the preceding verses. A necessary exhortation, for the Christian sentiment of loyalty to Christ was liable to perversion into disloyalty to the Roman government. **Tribute to whom tribute.** Pay cheerfully all taxes to those appointed to assess and collect them. **Custom to whom custom.** Customs were in that age toll or tariff on goods or produce. **Fear.** Here meaning reverence for superiors and those in office. **Honor.** The outward forms of respect to those in authority. (8) *We should pay honor to the office no matter who is its incumbent.* (9) *Let us remember this duty of respect for holders of high position, especially during the heat of political campaigns.*

8. Owe no man. The debt due to authority suggests another debt of love owed to all men. **Any thing.** This does not forbid business transactions requiring payment at a future time, but requires honest purpose in all relations. **But to love.** This is a debt which can never be paid, because it is always due. **Fulfilled the law.** For if a man loves another he will not wrong him by violating any of the commandments respecting human relations.

9. For this. Illustrations are given of the principle that love will not wrong another; and the application is made to the family, to the life, to the property, to the reputation, all of which are protected by love. **Briefly comprehended.** Because love to God will keep the law toward God, and love to man will keep it toward man, Christ summed up the law in the two sentences of Matt. 22, 37-40.

10. Love worketh no ill. The purpose of law is to prevent men from doing harm; but love will not only keep men from harm, but also impel them to do good; indeed, love more than fulfills the letter of the Old Testament law.

HOME READINGS.

- M.* Obedience to the law. Rom. 13. 1-10.
Tu. Lawful tribute. Matt. 22. 15-23.
W. The old law. Exod. 20. 1-17.
Th. The new law. Matt. 22. 34-46.
F. The law fulfilled. Gal. 5. 1-14.
S. Obey as did Christ. 1 Pet. 2. 11-25.
S. The law of love. John 15. 1-14.

GOLDEN TEXT.

Let every soul be subject unto the higher powers.
 Rom. 13. 1.

LESSON HYMN. 7.

Hymnal, No. 485.

King of kings, and wilt thou deign
 O'er this wayward heart to reign?
 Henceforth take it for thy throne,
 Rule here, Lord, and rule alone.
 Then, like heaven's angelic bands,
 Waiting for mine high commands,
 All my powers shall wait on thee,
 Captive, yet divinely free.
 At thy word my will shall bow,
 Judgment, reason, bending low;
 Hope, desire, and every thought,
 Into glad obedience brought.

TIME.—A. D. 58. See on Lesson X.

DOCTRINAL SUGGESTION.—The Church and the State.
Monthly Temperance Meeting.—Topics: 1. Strong drink and crime. 2. The perfect law of God.

QUESTIONS FOR SENIOR STUDENTS.

- 1. The Powers that Be, v. 1-7.**
 Who has established the powers that be?
 What is our obligation to submit to them?
 How is the ruler the minister of God?
 What does loyalty to the state require of us?
 What is our duty when government requires what God forbids?
 What did Christ say of our duties in Mark 12. 17?
 What is said of our obedience in 1 Pet. 2. 13, 14?

2. The Law of Love, v. 8-10.

- What kind of debt does Paul recommend us to avoid?
 What debt should we have to all men, and why?
 How does love fulfill the law?
 What is the law of love called in James 2. 8, and why?
 What new commandment did Christ give in John 13. 34?
 Why is this a new commandment?

Practical Teachings.

What is here shown—

1. As our duty to the government?
2. As our duty to all men?
3. As the fulfillment of the law?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Powers that Be, v. 1-7.

- Whom should men always obey?
 Why should rulers be obeyed?
 What advice did Paul give to Titus? John 3. 1.
 What does resistance to rightful authority become?
 Who are afraid of the law?
 What takes away fear of the law?
 What other reason for obedience is urged?
 What is the Christian's duty as to tax-paying?
 What, in regard to all in authority?
 What is our duty when hindered by rulers to disobey God's law? Acts 5. 29.

2. The Law of Love, v. 8-10.

- What is our duty in regard to getting into debt?
 What may we rightfully owe?
 What law is fulfilled in so doing? John 13. 34.
 How many commandments refer to our duty to others?
 What commandment covers all these?
 Why is love the fulfilling of the law?

Teachings of the Lesson.

Where in this lesson do we learn—

1. Obedience to human law?
2. Obedience to the divine law?
3. Humility in love?

QUESTIONS FOR YOUNGER SCHOLARS.

What are the higher earthly powers? **Kings and rulers who make the laws.**

Who gives them their power? **God.**

How should we obey these powers? **As obeying God.**

From whom comes all powers? **From God.**

What will follow resistance? **God's judgment.**

For whom are rulers appointed? **For the wicked.**

How should we obey the laws? **Not for fear of punishment, but for conscience's sake.**

What is tribute? **Any kind of a tax.**

What does Christ say about tribute? **"Render unto Cesar the things that are Cesar's, and unto God the things that are God's."**

What should we render unto God? **Our life and love.**

What should we be careful to do? **To keep out of debt.**

What is the greatest of all the commandments?

"Thou shalt love thy neighbor as thyself."

What is the fulfillment of the law? **Love.**

Words with Little People.

If you obey God you will obey the law.

If you love God you will love your neighbor.

Love and obedience to God will bring peace and happiness.

"He that loveth not knoweth not God, for God is love."

THE LESSON CATECHISM.

[For the entire school.]

1. To whom should every soul be subject? **To the higher powers.**

2. Of whom is all power? **Of God.**

3. What should we render to all? **"Render to all their dues."**

4. What is the saying in which is briefly comprehended every commandment? **"Thou shalt love thy neighbor as thyself."**

5. What is the fulfilling of the law? **"Love is the fulfilling of the law."**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.**The Christian's Duty to the State.****I. THE DUTY OF LOYALTY.**

Subject unto the higher powers. v. 1.

"Subject to principalities." Titus 3. 1.

"By me kings reign." Prov. 8. 15.

II. THE DUTY OF RIGHTEOUSNESS.

Do that which is good. v. 3.

"Unto governors....for the praise." 1 Pet. 2. 14.

"Law is not made for....righteous." 1 Tim. 1. 9.

III. THE DUTY OF TRIBUTE.

Pay ye tribute also. v. 6.

"Render unto Cesar....Cesar's." Matt. 22. 21.

"Give to him that asketh." Matt. 5. 42.

IV. THE DUTY OF HONOR.

Honor to whom honor. v. 7.

"Honor the king." 1 Pet. 2. 17.

"To the king as supreme." 1 Pet. 2. 13.

V. THE DUTY OF LOVE.

Love one another. v. 8.

"Love thy neighbor as thyself." Matt. 22. 39.

"By love serve one another." Gal. 5. 13.

ADDITIONAL PRACTICAL LESSONS.**"The Powers that Be."**

1. Government is by a divine order, for it is God's will that men should be under law and rule. v. 1.

2. The disciple of Christ is under obligation to obey all regulations of the State which do not conflict with his higher duties toward Christ. v. 2.

3. The penalties of earthly governments are emblems and foretokens of the greater punishments which God holds over the disobedient. v. 2.

4. We should look upon rulers with reverence, as those who are the representatives of God, and the executors of his will. v. 3, 4.

5. Our obedience to the law and submission to authority should be not by compulsion, but upon principle. v. 5.

6. The underlying principle which should control us in all relations should be that of love. v. 8-10.

English Teacher's Notes.

THERE is nothing in nature which is absolutely independent. The tree draws nourishment from the soil in which its roots are fixed. The soil owes its fertility to the spreading branches which temper the sun's heat and attract the refreshing showers. Even the inanimate rocks and stones are dependent for their form and color upon eternal forces. The pebbles are rounded and polished by the action of the tide. And the tide is fixed in certain limits by the mass of pebbles which form the barrier of the land. It would be strange indeed were man an exception to the general law; and were it possible for one human creature to live and work in absolute isolation from and independence of the rest. The shipwrecked Crusoe on a desert island, or the lonely anchorite of ancient days, may seem to have attained a certain independence of his fellow-men; but where would he be if he did not possess a few things which bear the stamp of other hands than his own, a few things which form a real link between him and the world from which he is for the time shut out?

And if none of us is independent of his fellow-creatures, it follows that we are all in some way or other indebted to them, that there are certain duties which we owe to them, certain obligations toward them which we are bound to fulfill. It is of some of these that our passage treats to-day.

Paul had been writing to the Christians at Rome of their justification by faith in the Lord Jesus Christ, of their being freed from condemnation, adopted into the family of God, and made "joint heirs with Christ." Chap. 8. 1, 14-17. Did this set them free from their obligations to their fellow-creatures? Not at all, he tells them, since their condition of mutual dependence having been ordained by God, their mutual indebtedness is his appointment likewise. In the passage before us he speaks of a debt to be discharged toward "the higher powers," those who in earthly matters have the rule and supremacy. He points out,

1. *Why Christians are indebted to the "higher powers."* The reasons are threefold:

(1.) Because they are "ordained of God." Then are not all born alike? Although equal before God, they are not equal when compared one with another. Some have greater powers of body, some greater powers of mind, and they are made so that, like the

different notes in a chord, though some predominate over the rest, each may blend with the other in harmony. But are the strongest and wisest always at the head, taking the rule over other men? By no means. For there is another force which comes into play, the force of circumstances, by which one is driven to the top, and the other sinks to the bottom. And however much of human striving, and human ambition, and human wickedness may mingle in these circumstances, yet in the long run the Bible tells us that "God is the judge; he putteth down one, and setteth up another." Psa. 75. 7.

(2.) Because they are God's ministers. Three times over is this repeated. And yet Paul wrote in the days of pagan rule. These haughty Roman emperors, these stern governors, with all their faults and their desire for self-pleasing, were yet used of God to bring about the fulfillment of his purposes and the furtherance of his kingdom. They were truly serving, although unconscious by whom they were controlled. And therefore the people of God owed them something.

(3.) Because they do good. Even the faulty "powers" of Paul's day did, on the whole, protect honest men, (ver. 3.) repress evil-doing, (ver. 4.) and provide for public order, safety, and comfort. Ver. 6. That land which has no government is in a state of anarchy. Sometimes, indeed, a government has reached such a pitch of corruption and wickedness that it can no longer be said, "It is the minister of God to thee for good." When it no longer fulfills the purpose of God, God will see to its overthrow. And a Christian will be careful not to move before God.

2. *What debt a Christian owes to the "higher powers."* It is a threefold debt.

(1.) Obedience. Vers. 1, 2. To defy authority seems to some people rather a grand thing. But what does Paul tell us? "He that resisteth the power resisteth the ordinance of God." Peter, in his epistle, enforces the same thing, "Submit yourselves to every ordinance of man for the Lord's sake." A Christian should be a loyal subject, an obedient servant. To repudiate the debt of obedience is dishonest.

(2.) Honor. Ver. 7. Many young people fancy they show their superiority by giving respect to no one. But if God has placed any person over me, to that person I owe a debt of honor, and of that fear which desires and seeks not to offend. To repudiate this is dishonest.

(3.) Tribute. Ver. 6. The tribute paid in Paul's day must often have been vexatious. Yet the principle of it was a right one. If we desire the protection and comforts of civilized life, we must do our part toward supplying the necessary means. Taxes and rates are a debt which we fairly owe. To evade them would be dishonest. The Christian must render to all their dues.

But there is one debt he can never pay off. The great debt of love, which each owes to each, must go on. It would be a dreadful thing to pay down one's silver and gold day by day, and yet never succeed in paying off a debt of money. But the

debt of love is sweet in the paying, and sweet in the owing. Whoever has the spirit of Christ will always have something to pay with, and yet will go on and on, and never clear off the debt. He will never say, "I have done enough for my neighbor." For the debt of love is not only what we owe one another, but is part of what we owe to Him who "loved us and gave himself for us." And this debt is eternal.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Begin by a picture or map of Rome; a mention of the ruling emperor, Nero; or of the capitol at Washington, and the flag of the country; or of the crown-jewels in the Tower of London; all these as symbols of government. This will introduce the subject of the lesson.... Why this subject needed to be discussed in this epistle. (See General Statement.)... Why does it especially need to be set forth now in this year 1884?... What are here named as the principles of the relation between the Church and the State? (See Additional Practical Lessons.)... The duties of the Christian to the State. (See Analytical and Biblical Outline.)... Against what are we here warned? 1.) Rebellion; 2.) Resistance to authority; 3.) Evil conduct; 4.) Disrespect for authority; 5.) Selfish views of life.... ILLUSTRATIONS. When General Grant, during the war, was at Fortress Monroe, he walked out on a wharf, smoking. A colored soldier on guard stepped up, saluted him, and said, "General, de orders is dat nobody can't smoke on dis wharf." "Very good orders," said the general, as he threw away his cigar. The one who obeys is the one who can command.... General Havelock, in India, was widely known as the Christian soldier, and he influenced many under his command to follow his example. When a dangerous attack was to be made, the commanding general was wont to say, "We need Havelock and his saints for this, for they can be depended on."

References. FOSTER'S ILLUSTRATIONS. Verse 1: Poetical, 2809, 6632. Ver. 2: Prose, 2648, 6633. Ver. 3: Poetical, 1186, 9170. Ver. 4: Poetical, 1565, 10910. Ver. 5: Prose, 2810, 4157. Ver. 6: Prose, 9164, 10040. Ver. 7: Poetical, 1849, 8196. Ver. 8: Prose, 7896. Ver. 9: Prose, 10723. Ver. 10: Prose, 1717, 9211.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *God's Law says, Obey.* To be taught: That God is the great Ruler; that there are lesser rulers whom we must obey; that obedience to our rulers is obedience to God.

1. Show a paper crown, or scepter, any thing that suggests royalty. Talk a little about kings, their power, etc. Tell that sometimes kings meet in council. Tell story of Alexander, his great power and his great fall. He forgot that there was a Ruler greater than himself. Tell that the wisest kings make mistakes, suffer defeat, and die. When God lays his hand upon the mightiest king, he becomes as weak as the poorest and humblest. God, then, is the great Ruler, for all lives are in his hands.

2. Make several steps, and ask whose name shall be placed on the highest. Yes, the name of God, for he is "God over all." Talk about earthly rulers, law-makers, ministers, teachers, and parents. Show that these are rulers under God. Read verses 1 and 2, and put into simple language that the children may under-

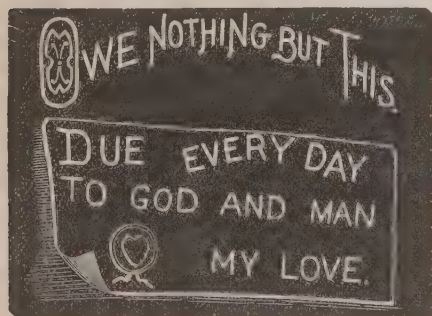
stand. Tell story of little girl who had been taught this lesson, and who disobeyed her teacher one day. When she thought it over she was much troubled, for she said, "I didn't mind God." "Pshaw!" said her brother Freddy, "your teacher isn't God." "But God tells me to mind my teacher," said Mary. Was she right?



3. Ask how many children have some one in authority over them. Let a few tell whom they have to obey. Talk about the obedience from fear of punishment, and the obedience from love, showing which is the true obedience. Print "Love is the fulfilling of the law," and show that the law is not truly kept until love comes and keeps it. Draw heart around the word "Love," and ask how much love there must be to make us keep the law—that is, always obey. Teach that it takes more than any of us have, and so we must go to some one who can give us more. Who has love to give away? "God is love," and he will fill the heart full that will go to him, asking to have love enough to obey in all things.

Blackboard.

BY J. B. PHEEPS, ESQ.



This diagram illustrates more particularly verses 8, 9, and 10 of the lesson. It has been well said that "love is a debt always to be in the paying and always owing." The love of God to man is greater than man's ability to pay, so we are continually in debt, but we can make daily payments and so fulfill the law. The superintendent can make an object-lesson of this by showing a blank note, or due bill, and explaining how it is filled up and how paid. The due bill on the blackboard is binding every day.

Lesson Word-Pictures.

He is the good citizen. He is subject to the powers that be. He does not stand at one side, an everlasting scold that denounces and finds fault, all the while refusing to put his shoulder to the wheel and help his country forward. He realizes how much the success of the whole depends upon his efficiency as a part; that, if not the wheel, he is a shoulder behind it. I see him going to the ballot box, ready to confer office on others or to receive it if needed. I see him going to his daily work. He is industrious. He does not refuse to work, and then stalk through the land, his hands in his pockets, his mouth at the ears of people, bawling, "Down with capital!" He keeps out of debt, and so increases the nation's assets and helps meet the nation's liabilities. I see him making a bargain at his business or trade,

and he is thoroughly honest, thus helping the nation to be true to its word, making its bonds reliable and its coinage fair. If he have money ahead, he does not make his money-resources a hard, unfeeling grindstone where he stands and grinds down to the thinness of indigence the wages of his workmen, provoking strife between labor and capital. He is temperate. I do not see him emptying a beer-mug and so influencing the nation to turn itself into a big beer-vat. When a discussion threatens to be hot-natured, I notice that he is conciliatory, and thus does his part toward cementing all sections of the nation in brotherly love. I see him on Sunday going to church, and thus he helps on the conversion of the nation into one grand temple of God. He is faithful in all his relations to a lower government, because, far up, he sees the white throne of a higher government, and bows to it in loyal, loving, steadfast service.

SECOND QUARTERLY REVIEW.

JUNE 29.

HOME READINGS.

- M.* Lessons I, II. Acts 18. 23-28; 19. 1-22.
Tu. Lessons III, IV. 1 Cor. 1. 17-31; 8. 1-13.
W. Lessons V, VI. 1 Cor. 13. 1-13; 15. 50-58.
Th. Lesson VII. Acts 19. 23-41; 20. 1, 2.
F. Lessons VIII, IX. 2 Cor. 9. 1-15; Gal. 4. 1-16.
S. Lessons X, XI. Rom. 8. 19-31; 8. 28-39.
S. Lesson XII. Rom. 13. 1-10.

REVIEW SCHEME FOR SENIOR STUDENTS.

LESSON I. Paul's Second Missionary Journey.—What places did Paul visit? What traits of character did Apollos show? Wherein is Christ's baptism superior to that of John the Baptist?

LESSON II. Paul at Ephesus.—What separation was made? What miracles were wrought? What examples of sacrifice for the sake of Christ were shown?

LESSON III. Paul's Preaching.—What was its subject? What power has the cross of Christ? Why should we now uphold it?

LESSON IV. Abstinence for the Sake of Others.—What question about meats troubled the Church? What was Paul's view of it? From what does it teach us to abstain?

LESSON V. Christian Love.—By what name is love here called? How is its importance shown? What are the three great Christian graces?

LESSON VI. Victory over Death.—How shall the victory be obtained? Who gives it to us? To what should the promise of it incite us?

LESSON VII. The Uproar at Ephesus.—State its circumstances? What did Paul's conduct show? How was the uproar quieted? How should we act under persecution?

LESSON VIII. Liberal Giving.—What object of liberality did Paul present? What spirit did he urge? Why should we give liberally to the Gospel?

LESSON IX. Christian Liberty.—From what are Christians made free? What privileges are theirs? What is their duty, as named in the GOLDEN TEXT?

LESSON X. Justification by Faith.—What is justification? Through whom, and how are sinners justified? Upon what terms may we be saved?

LESSON XI. The Blessedness of Believers.—What is the GOLDEN TEXT? What has God done for "the called?" May we be among them? Over what may we be conquerors?

LESSON XII. Obedience to Law.—Of what law is the apostle here speaking? Why should Christians submit to it? What are our duties toward it?

REVIEW SCHEME FOR INTERMEDIATE SCHOLARS.

LESSON I.—Paul's Third Missionary Journey.—Where did Paul go? Who came to Ephesus after he left? What is related of Apollos? What did Paul ask of certain disciples at Ephesus? What is told in the GOLDEN TEXT?

LESSON II.—Paul at Ephesus.—What special miracles were wrought by Paul? How did some show their returning from sin? What sins did they confess? How should we confess our sins?

LESSON III.—Paul's Preaching.—What was the subject of Paul's preaching? To whom is Christ the power of God? Whom has God chosen in this world? What is it to be one of God's people?

LESSON IV.—Abstinence for the sake of Others.—From what did Paul say that he would abstain? [GOLDEN TEXT.] What kind of meat is here meant? From what should we abstain, and why?

LESSON V.—Christian Love.—What shows the worth of love? What is love, according to the GOLDEN TEXT? What three things does Paul say abide?

LESSON VI.—Victory over Death.—Who will have this victory? When will they possess it? What change shall then take place? Who gives it to us?

LESSON VII.—The Uproar at Ephesus.—Who caused it? What was done? How was it quieted? What did Paul do? What is the GOLDEN TEXT? How should we act in trouble?

LESSON VIII.—Liberal Giving.—Of what gifts did Paul write? What is said in the GOLDEN TEXT? What should be the rule of our giving? What gift should we always remember?

LESSON IX.—Christian Liberty.—Who did Paul say were in bondage? How are we redeemed? What does God now call us? What is the message of the GOLDEN TEXT?

LESSON X.—Justification by Faith.—What is it to be justified? How may we have peace with God? Who brings to us pardon? What is the GOLDEN TEXT?

LESSON XI.—The Blessedness of Believers.—What is the promise to them that love God in the GOLDEN TEXT? In what are we more than conquerors? From what shall nothing be able to separate us?

LESSON XII.—Obedience to Law.—What is the GOLDEN TEXT? What does Paul say of the "powers that be?" What should we owe to others?

REVIEW SCHEME FOR YOUNGER SCHOLARS.

See if you can repeat the GOLDEN TEXTS for the quarter.

- | | |
|---------------|----------------------|
| 1. And when— | 7. Why do the— |
| 2. And many— | 8. God loveth— |
| 3. We preach— | 9. Stand fast— |
| 4. If meat— | 10. Therefore being— |
| 5. Love is— | 11. We know— |
| 6. Death is— | 12. Let every— |



LESSON I.—Where did Paul go on his third missionary journey? **Through Galatia and Phrygia.** What was his chief work? **Encouraging the disciples.**

LESSON II.—How did God bless Paul's labors in Ephesus? **He gave him power to work great miracles.** How did these affect the people? **They saw the wonderful power of Jesus.** What did many of the believers do? **Confessed their evil deeds to Paul.**

LESSON III.—Whom did Paul preach? **Christ crucified.** Who only is good and great? **Christ, the Lord.**

LESSON IV.—What should all true Christians be ready to do? **Give up any thing that might lead a weak brother astray.** Against whom do we sin, if we do not? **Against Christ.**

LESSON V.—What will last forever? **Faith, hope, and charity.** What is the greatest of these? **Charity.** What is Charity? **Love.** Who is love? **God.**

LESSON VI.—Who has taken the sting from death? **Christ, who became sin for us.** Who gives us the victory over death? **God, through the Lord Jesus Christ.**

LESSON VII.—Who created an uproar at Ephesus? **Demetrius and his fellow-silversmiths.** For what reasons? **Because so many were turning away from idols to worship the one true God.** Of what were the silversmiths afraid? **That they would lose their trade and money.**

LESSON VIII.—How should every one give? **From the heart.** What will follow loving gifts? **God's blessing.** Who is God's unspeakable gift to us? **Christ Jesus.**

LESSON IX.—What has Christ done for us? **Freed us from the law.** What does this freedom make us? **Heirs of God, through Christ.**

LESSON X.—In what law may we glory? **The law of faith.** What justifies us in God's sight? **Faith in Christ.**

LESSON XI.—What does God send us? **Every thing for our good.** Does he ever send us evil? **No; we bring evil upon ourselves.**

LESSON XII.—What must we render unto kings and rulers? **Tribute.** What should we render unto God? **Our hearts.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

Blackboard.

BY J. B. PHIPPS, ESQ.



DIRECTIONS. Draw this on the board before the school assemblies. Make the semicircle first with yellow chalk, then with a long ruler make the rays of light the same color. Write the words in white plainly as possible. They are only intended to aid the memory in a review exercise, and may be changed to suit the review. The first word or two of each Golden Text may be inserted in place of them if desired.

LESSONS FOR JULY, 1884.

JULY 6. David King over all Israel. 2 Sam. 5. 1-12.

JULY 13. The Ark in the House. 2 Sam. 6. 1-12.

JULY 20. God's Covenant with David. 2 Sam. 7. 1-16.

JULY 27. Kindness to Jonathan's Son. 2 Sam. 9. 1-13.

Review Service for the Second Quarter.

BY REV. S. P. HAMMOND.

I. *Superintendent.* Will you please to point out on the map "Paul's Third Missionary Journey," and name the important places mentioned in this quarter's lessons?

Scholar. [Pointing to the map, hung in a conspicuous place.] He started from Antioch, passed through Galatia, Phrygia to Ephesus, thence to Corinth, and back again to Ephesus, and thence through Macedonia and Philippi to Corinth.

Superintendent. Apollos was an eloquent man, and mighty in the Scriptures; the twelve persons whom Paul found at Ephesus were "disciples," baptized "unto John's baptism." What more are we taught they were in need of?

School. Apollos needed to have expounded unto him the word of God more perfectly, and the twelve to be baptized in the name of the Lord Jesus, and to receive the Holy Ghost.

Superintendent. The Golden Text teaches what was done to them. All repeat that text.

School. "And when Paul had laid his hands upon them, the Holy Ghost came on them."

HYMN. 7.

Holy Ghost, with light divine,
Shine upon this heart of mine;
Chase the shades of night away,
Turn my darkness into day.

Holy Ghost, with power divine,
Cleans this guilty heart of mine;
Long hath sin, without control,
Held dominion o'er my soul.

II. *Superintendent.* What is the topic of the second lesson?

School. Paul at Ephesus.

Superintendent. What was the result of Paul's work at Ephesus?

School. "All they that dwelt in Asia heard the word of the Lord Jesus; divers were hardened, and believed not; God wrought special miracles by the hands of Paul; fear fell on them all, and the name of the Lord Jesus was magnified; many of them also which used curious arts brought their books together and burned them; and many that believed came and confessed and showed their deeds; so mightily grew the word of God and prevailed.

III. *Superintendent.* Who wrote the text of the third lesson?

School. The apostle Paul, while he was at Ephesus, became concerned about the Church at Corinth, and wrote to them a letter of reproof and instruction, and from this first letter to the Corinthians this lesson is taken.

Superintendent. In this lesson is given the subject-matter of Paul's preaching. Will three scholars repeat selections from the texts expressive of its theme, its power, and its results?

First Scholar. "We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness."

Second Scholar. The preaching of the cross is to them that perish foolishness, but unto us which are saved it is the power of God.

Third Scholar. "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

HYMN. L. M.

When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

IV. *Superintendent.* This is a lesson upon the obliga-

tion of setting a good example, and the practice of self-denial for our brother's sake. Will you repeat the topic?

Scholars. Abstinence for the sake of others.

Superintendent. What are the two arguments for total abstinence from the use of all intoxicating liquors?

School. First, personal safety, for he who perfectly abstains can never become a drunkard; and second, the safety of others, for our example speaks louder than our words.

Superintendent. In the Golden Text is found at least this second great reason; let all repeat these words with a view to this abstinence for the sake of others.

School. "If meat make my brother to offend, I will eat no flesh while the world standeth."

V. *Superintendent.* This lesson is upon "Christian Love," and in it we have the worth of love, the work of love, and the greatness of love. Will you repeat the Golden Text?

School. "Love is the fulfilling of the law."

Superintendent. Will the school mention some of the other gifts to which love is said to be superior?

School. The gift of tongues, of prophecy, of understanding all mysteries, all knowledge, all faith, benevolence, and self-sacrifice. All of which are declared to be secondary to charity, or Christian love.

Superintendent. Love is said to accomplish manifold and great deeds; mention some of them.

School. "Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth."

All. "And now abideth faith, hope, charity, these three, but the greatest of these is charity."

VI. *Superintendent.* There were some in the Corinthian Church who did not believe in the resurrection of the dead, so the apostle wrote this wonderful fifteenth chapter of First Corinthians, in which is found this sixth lesson. Will you give the Topic and Golden Text?

School. Topic: Victory over death. Golden Text: "Death is swallowed up in victory."

Superintendent. This may well be called the Easter morning lesson, and as such suggests victory and life and duty. Will the girls repeat from the lesson a selection suggestive of that victory, and the boys one suggestive of duty?

Girls. "Death is swallowed up in victory....Thanks be to God which giveth us the victory through our Lord Jesus Christ."

Boys. "Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

HYMN. 7.

Vain the stone, the watch, the seal,
Christ has burst the gates of hell;
Death in vain forbids his rise,
Christ hath opened paradise.

Soar we now where Christ has led,
Follow our exalted Head;
Made like him, like him we rise;
Ours the cross, the grave, the skies.

VII. *Superintendent.* "The Uproar at Ephesus" is the topic of the seventh lesson. Will the school tell me what led to that disturbance?

School. Fear of the overthrow of the worship of the goddess Diana, and a consequent injury to a certain line of trade.

Superintendent. Who was the leader of the uproar?

School. Demetrius, the silversmith, who found his business affected by the turning of the people from the worship of images to the living God.

Superintendent. What was the outcome of the uproar?

School. The town-clerk appeased the people, and restored order and quiet.

All repeat Golden Text. "Why do the heathen rage, and the people imagine a vain thing?"

VIII. *Superintendent.* At Philippi Paul wrote the second letter to the Corinthian Church, and from that letter this eighth lesson is taken. What is the Topic and Golden Text?

School. Topic: Liberal Giving. Golden Text: "God loveth a cheerful giver."

Superintendent. Among other obligations the law of giving is binding upon every one, but how are we exhorted to make our gifts?

School. "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity, for God loveth a cheerful giver."

IX. *Superintendent.* While Paul was in Greece he received word of the condition of the Churches in Galatia, leading him to write the epistle from which this ninth lesson is taken. What is the Topic and Golden Text?

School. Topic: Christian Liberty. The Golden Text: "Stand fast therefore in the liberty wherewith Christ hath made us free."

Superintendent. In what condition are we taught that the heir is bound so long as he is a child, and wherein is there a parallel state of the Christian?

School. "He differeth not from a servant, but is under tutors and governors, even so we when we were children were in bondage under the elements of the world."

Superintendent. How are men made free from this bondage?

School. By the gift of the Son of God, who was sent "in the fullness of time, that he might redeem them that were under the law, and that we might receive the adoption of sons."

Superintendent. "And because you are sons, God hath sent forth the Spirit of his Son unto your hearts, crying, Abba, Father."

School. "Wherefore we are no more servants, but sons; and if sons, then heirs of God through Christ."

HYMN. *The Child of a King.*

I once was an outcast, a stranger on earth,
A sinner by choice, an alien by birth;
But I've been adopted, my name's written down,
An heir to a mansion, a robe, and a crown.

I'm the child of a King,
The child of a King;
With Jesus my Saviour,
I'm the child of a King.

X. *Superintendent.* The last three lessons of the quarter occur in the Epistle to the Romans, supposed to have been written from Corinth, and designed to set forth the great truths of the Gospel as preached by the apostle. What great doctrine is the subject of this tenth lesson?

School. Justification by faith.

Superintendent. The best proof-text of this grand old doctrine is the Golden Text of this lesson. The school will please repeat it.

School. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

Superintendent. To whom is this doctrine of justification interesting?

School. To us all, scholars as well as teachers, "For all have sinned, and come short of the glory of God."

Superintendent. We are saved from our sins by faith. Do we then make void the law?

School. God forbid; yea, we establish the law.

HYMN. L. M. 67.

My hope is built on nothing less
Than Jesus' blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesus' name:
On Christ, the solid rock, I stand;
All other ground is sinking sand.

XI. *Superintendent.* This lesson tells of the results of a life of faith and love. Will you give the Golden Text as the best summary of the "Blessedness of Believers," spoken of in the Topic.

School. "We know that all things work together for good to them that love God."

Superintendent. Will the school name some of the blessings which we find particularized in the Holy Scriptures?

School. In this life—forgiveness, peace, joy, hope, adoption, access to God, assurance, the Holy Ghost, victory over death. In the life to come—there shall be given glory, to be like Christ, to see Christ, and to be with him forever.

Superintendent. What obstacles are named in this lesson over which the called are declared to be conquerors?

School. The apostle says, I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

XII. *Superintendent.* The Topic of this lesson is "Obedience to Law." To whom are we taught every soul should be obedient?

School. To the higher powers; for there is no power but of God; the powers that are are ordained of God.

Superintendent. Wherein did Christ teach that we must render to all their dues?

School. In answer to the Pharisee's question about the tribute money, when he said, "Render to Cesar the things that are Cesar's, and to God the things that are God's."

Superintendent. This principle of obedience is reiterated in this lesson, where we are taught to render tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor; and to owe no man any thing, but to love one another. Will the school state what they understand to be the practical teachings of this lesson?

School. That we have a duty which we owe to our government, a duty which we owe to all men, and that we are to endeavor to fulfill the law of love as the fulfillment of all law.

HYMN. 7.

King of kings, and wilt thou deign
O'er this wayward heart to reign?
Henceforth take it for thy throne,
Rule here, Lord, and rule alone.

Then, like heaven's angelic bands,
Waiting for thine high commands,
All my powers shall wait on thee,
Captive, yet divinely free.

The Police Character of the Sunday-School;

Or, The Relation of the Sunday-School to the State.

BY REV. GEORGE L. CURTISS, D.D.

[THE following essay was prepared by the Rev. G. L. Curtiss, and, in his absence, was read by the Rev. T. B. McClain, before a Sunday-School Convention held, a few months ago, at Henryville, Indiana.—*Editor Sunday-School Journal.*]

An extensive land-holder received complaint from one of his agents that some unruly boys, from time to time, trespassed upon his premises. "I want," said the agent, "money and authority to arrest and punish those boys." "O, no," said the land-owner, "that's not the best way. Employ some Sunday-school teachers out there for them, and that will stop the trouble."

It is an acknowledged fact that the ministry of the Church is a stronger and more certain police than a standing army. The Sunday-school is a factor in the church work of no insignificance. The careful, conscientious teachers are exerting a powerful influence upon the young, in morals, sobriety, and virtue, second only to the ministry. If the Sunday-school is a nursery to the church, it is also a nursery of sobriety and law-abiding to the State.

Christianize and sanctify the children of this generation, and you will have the men and women for the Church and State in the next. We often say, "The children are the hope of the country," but not once in a thousand times is this utterance made so we fully appreciate what it means. The great Wesley said he respected an old man for what he had done, a middle-aged man for what he was doing, and a youth for what he might do. The possibilities of youth are the expressions of forces to be utilized in years to come in shaping and molding the world of mankind.

A careful observer of mankind and the times cannot but observe great forces at work in human hearts and minds, having diverse objects in view. One force is striving hard to elevate, educate, Christianize society. The other force is as earnestly, persistently seeking by all means, lawful and unlawful, to brutalize, sensualize, render ignorant and base, and depress to so low a grade as to unfit men for nobler things.

The association of Christian people in Sunday-school work is an embodiment of a part of the great and good class, who are earnestly seeking by a union of their forces to lift up the world and make society purer and happier. Around are wicked, scheming men and women, massed in all manner and forms of enterprises, who, by gambling, drinking, debauchery, licentiousness, words of infidelity, indifference, literature so-called, of the theater, and a thousand pernicious ways, are degrading human intellect, demoralizing the immortal soul, and corrupting the whole being. These are active, antagonistic forces, restless as the waves of the sea, active as sin, furious as a tornado, and cruel as Satan, working away to destroy public morals and

undermine the State. Jesus is on one side, and Satan on the other. Good men and women are under the banner of Jesus. Bad men and devils are under the ensign of Satan.

Three interrogations cover the ground of my theme:

1. What is meant by the State?
2. What is the relation of morals to permanency of State, peace of society, acquisition and retention of wealth, and education and religion?
3. What is necessary to establish, or procure and retain, good morals in the State?

First—By the State is meant "the whole body of people united under one government," having common interests, and desiring and needing such a purity of character as shall render them happy and prosperous. This something in the State which is the purity of character is called "public morals." By public morals is meant the acting correctly, rightly, justly in society, according to duty or obligation. It is a sense and feeling within the mind, which becomes a conscience in dealings and intercourse among men. It is that public conscience of justice, rectitude, human rights, and pure life which animates the best members of society. It is the standard of honorable action toward all men.

It opposes all lying, fraud, cursing, breaking of God's laws, regards the Sabbath, and detests crime and sin. It cultivates all good, all religion, all virtue, and all things that can elevate society and benefit man.

The opposite of public morals is vice, immorality, ignorance, rudeness, boorishness, and all that degrades, debases, demoralizes, and brutalizes.

There must in the State be some sure, unvarying standard for measuring public morals. Practically, different places have different standards. Italy has one, Spain one, France another, and Christian Britain and the United States another. Even different localities in the same State have different standards. Different people in the same locality have different standards. The old colored man in class-meeting demonstrated this when the leader asked him about stealing Mr. Johnson's chickens, said, "No, I never done stole Mr. Johnson's chickens," but afterward, to a colored friend, said: "If dat leader had said ducks, whar'd I been?" Go where alcoholic poison is retailed to dying men under the guise of law, and you will find a very different standard of public morals from that found in this convention.

There is but one infallible, unvarying standard for public morals in the State—that is the Bible.

Second—The relation of morals to permanency of government, peace of society, acquisition and retention of wealth, to education and religion, is so intimate that prevalent immorality, a destruction of morals, and corruption of the young is a destruction of society and the overthrow of the State.

Classic lore tells no uncertain tale. Greece, the mistress of culture and logic, fell when her morals were corrupted, her religion forgotten, and her gods discarded.

The once world's mistress, who has dictated principles of civil law and equity to the ages, fell before the corruption of public morals. She commenced to decline and fall when her decline and fall of virtue began.

France has groaned, trembled, and been tumbled into the dust of anarchy by corruption of morals. When her sense of the pure and the good became blunted, her luster dimmed. When her virtue was trailed in the dust, the nation was overwhelmed, blood flowed, and life was prodigally expended to atone for her infamy.

Note how public morals touches every department of social and political life, and the life of the State.

1. Pure religion cannot exist with impure morals. As morals become impure, religion vanishes.

2. Pure morals effect education greatly by stimulating activity of intellect, persistency of research, and bringing out and beautifying the development of brain power.

3. Pure public morals insure peace and personal security.

A lady friend of my boyhood—Mrs. Brooks—was thrown by high waters among the Indians in Northern Indiana and Michigan. She had to spend the afternoon and night at the house of an Indian woman, whose sons, the next day, were to take her in a canoe down a flooded stream to the Maumee. She greatly feared for her life. During the afternoon she prayed often. When night came her fears increased, until one of the Indian men brought out a Bible and read a chapter and kneeled in prayer. Then all fear vanished.

A traveler in the West stopped at a cabin for the night. When the man of the house came in, he proved to be a very fierce-looking, rough man. The traveler thought that he should be murdered during the night. During the evening he resolved to keep his revolver in his hand and not sleep a moment. At bed-time the rough householder reached up to a shelf and took down a Bible, and read and prayed just as if he had long been accustomed so to do. The traveler's fears were dissipated, and he slept as sweetly that night as he did when an infant upon his mother's arm.

If one is seeking a place for investment, he searches for the proximity of a church and school-house.

4. Public morals tend to the accumulation of wealth. Property is not squandered, but is looked upon as something valuable for the good it may do, and not for the gratification of lust, passion, and appetite it may procure.

5. Pure public morals selects the very best men for public officials. It is said that the people's officers or representatives are on a par with the men who elect them. This is unquestionably true. A vicious people will seek to elect only vicious men, who will bander to their vices and wink at their sins.

6. In every community the civilizing, restraining power is police. It is especially the object of the

police to prevent crime and vice. There are two ways to do this. First, By a standing army. Second, By moral culture. Increase moral culture and you may decrease the standing army. The Sunday-school as a part of God's Church is laboring in an earnest manner to develop and increase moral culture, and so by its police power prevent crime and vice. Most grandly is the Sunday-school and the Church doing this Heaven-imposed work. May God grant that it may go on till crime, vice, rum, and all depravity are voted out of the State! Third, What is necessary to procure and establish good morals in the State?

There are three grand agencies which must work in harmony, and when so worked will accomplish the desired end.

1. Home religious culture. There is a power in home culture for good or evil not to be ignored. It is interesting and profitable to trace in the lives of men and women the influence of home and childhood surroundings. These impressions are lasting as life. A waif brought from New York was placed in an Indiana family of Protestant Christians. The little fellow had a Romish mother until about seven years old, who taught him how horrible and awful it would be for him to enter a Protestant church. This Protestant family wanted him to go to their church. He protested. They urged. He straightened himself up in the consciousness of his Roman mother's teaching and replied: "No, sir, I'll die first."

When I was pastor of the church in Shelbyville, Ind., I had a member who gave in this bit of history: His father and mother were Protestants. His mother taught him early to pray. When he was about five years old they both died of cholera on his father's canal-boat between Cincinnati and Dayton, O. This was all he knew of his early life. He was taken from the canal-boat by some sisters of charity, and carried to Cincinnati, and placed in the Catholic Orphan Asylum. There he was taught the whole system of Romanism, and at last was confirmed by Archbishop Purcell. As he grew older he used to compare the simple prayers of his mother with these Romish prayers. He became restless, and determined to escape. This he did, but was captured and returned to a cell for punishment. A second time he escaped, and was recaptured, and placed in a room in the fifth story, awaiting the time to be removed to the work-house, to which the priests had sentenced him. In this room were some ropes used by the painters in repainting the building. Resolved to have freedom, in the night he fastened one end of a rope in the room, and let himself down by the other to the ground, and fled. Getting down by the Ohio & Mississippi freight yards, a train was just ready to leave. He secreted himself on the train, and was not discovered until below Aurora, in Indiana. He begged the conductor to take him on, which he did as far as to Moore's Hill. From here he struck out into the country, not knowing where to go. Hunger forced him to ask for something to eat. He chanced to stop at

the house of a good Baptist woman—a widow. Here he stayed for two years; during the time he was converted. The prayer of his deceased Protestant mother in his home training was stronger than the wiles of Romanism. When I knew him he was a good Christian husband and father, an illustration that Protestant home teaching is as strong and sure to grow as Romish home teaching.

The power for good in home culture is as great, if not greater, than the power of evil teaching. Lessons received here are never forgotten. The family altar, the prayer, the home gathering, the home love, and the home virtue are forces beyond calculation.

2. Public school instruction is a safeguard to public morals. While education will not always make men pure and good, nor cultivate virtue, nor refrain from becoming thieves and murderers, it is, and has been, a mighty safeguard to national liberty and security. It is one of God's agents for social elevation. Public schools guarded and conducted on the best principles are a political necessity to the State. They are to teach the genius of our government. Let me fall into the hands of the cultured rather than into the hands of the uncultured.

3. The Sunday-school comes in as the great supplemental influence, and harmonizes and symmetrizes all. On the Sunday-school, as a mind and heart educator, the State can lean in every hour of trial, and in every form of emergency.

I heard Dr. Richard Owen make this remark, in comparing the American school system with the European systems: "While the Prussian system is superior in compulsory education, the American, supplemented by the moral and religious instruction of the Sunday-schools, is superior to all other school systems of the world."

The Sunday-school is the school of religion. We need personal religious culture. The nation needs religious culture for her citizens. Society cannot exist in a high, peaceable state without it. In life and health, in sickness and death, in trial and sorrow, the people need religious teaching.

Do not understand me as saying that all Sunday-school scholars become virtuous, and never do wrong, or commit crime, for such a statement would be false. Occasionally a Sunday-school scholar breaks into the penitentiary or jail, and possibly may come to the gallows, but the per cent. of Sunday-school scholars who do reach this disaster is small when compared with those who get there who never were in the Sunday-school.

Mark well the influences employed in the Sunday-school to make children better, and lead to a life good and true.

1. The general influence of Christ's Church—all ways good and healthful.

2. The book of study—the Holy Bible—is the repository of all superior knowledge. No book is like it—historical, philosophical, practical. It is all and contains all. Being inspired, divine, miraculously preserved, it commends itself to our hearts.

Its entire teaching is such as God delights to give his children.

3. The character of teachers—pious, cultured, truthful, and devout. Their words and lives cannot but be a constant benediction to pure morals.

Take away the Sunday-school and you remove an essential prop to public morals. Pollute, degrade, or abolish morals, and you undermine the State and topple it to destruction.

Hence, the Sunday-school, being one of the great educators and cultivators of public morals, is one of the great police powers of the State and the world.

Book Notices.

The Public Ministry and Pastoral Methods of Our Lord. By William Garden Blakie, D.D., LL.D. New York: Robert Carter & Brothers. 1883. 347 pages. Professor Blakie is connected with New College, Edinburgh, and holds the chair of Ecclesiastical and Pastoral Theology. The present volume has grown out of his lectures before the students, and is a sequel to his well-known manual of homiletical and pastoral theology, entitled "For the Work of the Ministry." This work will interest all ministers who wish, as far as possible, to build their ministry on the divine pattern. While there is very much beyond our possible reach or imitation, there are principles and methods that we can study and follow to great advantage. Professor Blakie discusses the inner spirit and the outer features of Christ's ministry, and then enters into a careful, interesting analysis of the elements of impression in three chapters full of helpful suggestions. Near the close of the book he gives a strong and forcible presentation of Christ's varying methods of dealing with the three great classes of men: I. Outside. II. On the borders. III. Inside the kingdom. The book is a really valuable contribution to the literature of "the life of Christ," and in a department comparatively fresh.

Light to the Path. By Joseph Longking. New York: Phillips & Hunt. 126 pages. We know of no little book so full of meat and marrow as this, nor of one more likely to have an abiding place in our religious literature for the young. A man needs to be a teacher in order to understand the kind of "light to the path" that young people ask for and need, and he needs the habit of long and frequent conversation with them and the habit of explaining and putting the truth so that his answers may really be "light" on the great Bible teachings concerning God and the Creation, Fall and Restoration of Man. Few, if any, among us have had so long and useful a career in Bible-class teaching as Joseph Longking. This volume is a gathering up of the results of his study and methods of presenting the truth. He gives his own answer to all the great questions in clear, vigorous, easily understood language, and then follows it with one or more quotations from the Bible that confirm and settle the truth. It is just the book to put into the hands of bright young people, or inquirers after light. The book is just the one for use in a normal class where Sunday-school teachers are being trained. We congratulate the author on the fact that his last book is the best he has given us.

Teaching of the Twelve Apostles. By Roswell D. Hitchcock and Francis Brown, professors in Union Theological Seminary. New York: Charles Scribner's Sons. 1884. 37 pages. This large paper copy, with

ample margins for manuscript notes, containing the Greek text and the translations in English by Professors Hitchcock and Brown, is by far the best copy of this now famous work before the American public. This will be the edition to preserve and use.

Hygienic Physiology. By J. Dorman Steele, Ph.D. New York: A. S. Barnes & Co. 1884. 270 pages. This is one of the new series of school-books that are being prepared in accordance with recent legislation in many of the States, that requires a study of the use of alcoholic drinks and narcotics and their effects on the human body and brain. This is the best kind of temperance work. This book is an adaptation of Dr. Steele's well-known "Fourteen Weeks in Human Physiology." It simply treats on the subject of temperance and the effects of abuse, but in such a way that young people will hate and dread intemperance as a crime against nature. This book is a capital one for home reading, and abounds in splendid illustrations.

Trollope. An Autobiography. By Anthony Trollope. New York: Harper & Brothers. 1883. 329 pages. But few men could so open the interior of their life as Trollope, and tell us all about their thought and fancies, their friends and foes. The story of his literary aspirations and success is most interesting. He gives you the inside of the literary world of authors and publishers, and shows both the difficulties that lie in the way and the money and joy that reward success. It has much of both the merits and faults of his familiar stories.

Doctor Johns. By Donald G. Mitchell. New York: Charles Scribner's Sons. We welcome this new and revised edition of this bright and charming story, first published twenty years ago. It has much of that quality that gave such instant and deserved popularity to the "Reveries of a Bachelor." This book has to do with the common every-day life of the New England minister and people, and the cultivated young people of to-day will read it with the same delight that their older brothers did twenty years ago.

Bound Together. By the author of "Reveries of a Bachelor." New York: Charles Scribner's Sons. 1884. 291 pages. We are charmed with this volume of papers, most of them new to print, and all of them worthy of this permanent form. The lover of nature will be delighted to read the four on the "Procession of the months;" old college boys will live over again the happy days of the past over the papers entitled "Two College Talks." The oration on "Washington Irving," and the one on the "Beginnings of an Old Town," are of special value.

Bonnybel Vane. By John Esten Cooke. New York: Harper & Brothers. 508 pages. A new edition of a story worthy of its new form. This is one of the many historical novels that are far more than a mere story of love. This book is a study of the society of a remarkable epoch and people. It covers the time and life in Virginia just previous to the American revolution, and there will be found in it much that will interest and delight those who when they read a story desire at the same time to gain information. There are few men so familiar with Virginia, past and present, as John Esten Cooke.

Property Consecrated. A Prize Essay. By Rev. Benjamin St. James Fry, D.D. New York: Phillips & Hunt. 124 pages. A new edition of this most valuable tract is a timely and deserved tribute to its worth. It is as fresh and appropriate to the needs of the Church as when published nearly thirty years ago.

We have an unusually fine list of books from Robert Carter & Brothers this month. *An Endless Chain.* 497 pages. By Pansy. There is no writer of the day who gives us such an endless list of good stories as Mrs. Alden. This is one of the very best she has written, and will be a most encouraging and helpful book for Sunday-school teachers and workers. *Wild Hyacinths.* A tale by Lady Hope. 335 pages. A sweet story of labor among the poor, of failure afterward rewarded by success. *Faith Thurston's Work.* By the author of "Win and Wear Series." 329 pages. A story of a noble woman's life, and how she did the work that God gave her to do. Many a weary worker will be helped by this book. *The Voice of Christian Life in Song.* By the author of "The Chronicles of the Schönberg-Cotta Family." 303 pages. We have here brief biographies of the famous hymn-writers of all sects and periods of the Church. Nearly all the translations are new. The author seeks to give such hymns as are famous, and that embody the peculiar ideas and religious experiences; to reproduce the thoughts and images of these great souls, firmly believing that their variety will raise our hearts to Him whose praise they sing. *Christie's Old Organ.* A cheap paper-bound copy of this famous story that has been translated into twelve different languages. It is a religious classic. 164 pages. *Information and Illustration.* By the Rev. G. S. Bowes, B.A. 416 pages. This is a volume of "helps gathered from facts, figures, anecdotes, books, etc., for sermons, lectures, and addresses." It has the peculiar merits of the author's former volumes of "Illustrated Gatherings," and will be useful to some workers. *Through the Narrows.* By W. W. Everts, D.D. 1884. 142 pages. A number of short, bright talks to young people on the sources of success and danger in the voyage of life, written by one who knows how to move the hearts of the young. *The Way of the Cross, and Other Tales.* By Emily S. Holt. The leading story is an attempt to picture the persons and life of the second century after Christ.

We have received from Harper & Brothers the various stories of the *Franklin Square Library*. Also bound volumes of *The Queen's Book*, a book that has no special merit or interest beyond the fact that the writer is a queen. She needs literary advisers. This edition has a number of illustrations. *The Picture.* A bright, short story by Charles Reade. A duodecimo edition of *The Millionaire*. Also, *Old Mark Langston.* By Richard Malcolm Johnston. A tale of Dukes Creek, a story of American life. We have also *Jack of All Trades.* By Charles Reade. A fifty page story or matter-of-fact romance of "the famed elephant Djek and her keeper." Djek was the great elephant of the king of Siam.

Home College Series. New York: Phillips & Hunt. The tracts in this series are one hundred in number. They are specially designed to meet the wants of those who have but little time to read, and yet want the very best.

How Sandy Came to his Fortune. By Mrs. E. J. Richmond. New York: National Temperance Society. Mr. Stearns, the publishing agent of this society, has a keen eye and a sure sense to judge what the people will read, and this volume of 80 pages, No. 12 in the "Fife and Drum Series," is a bright story in favor of total abstinence from liquor and tobacco.

Female Hygiene and Female Diseases. By J. K. Shirk, M.D. Lancaster Publishing Company, Pa. 1884. 108 pages. A manual on health.

CLASS RECORD FOR JUNE, 1884.

	June 1.	June 8.	June 15.	June 22.	June 29.
Weather					
Teacher.					
PUPILS.					

Whisper Songs for June.

NINTH LESSON.

Look from the Law to Jesus,
Jesus is waiting to give
Grace and love and salvation,
To all who will look and live.

TENTH LESSON.

Jesus, I am a debtor,
And I have nothing to pay ;
Help me to trust in thy mercy,
And take thy forgiveness to-day.

ELEVENTH LESSON.

We are thy called ones, Jesus,
Called to be happy and free ;
Called to leave sin and Satan,
Following only thee.

TWELFTH LESSON.

Thou art our King, O Jesus,
And thy law how shall we know ?
Teach us to love our neighbor,
Show us the debt we owe.

LESSONS FOR 1884.

Second Quarter.

- Apr. 6. PAUL'S THIRD MISSIONARY JOUR-
NEY.....Acts 18. 23-28, and 19. 1-7.
13. PAUL AT EPHESUSActs 19. 8-22.
20. PAUL'S PREACHING.1 Cor. 1. 17-31.
27. ABSTINENCE FOR THE SAKE OF
OTHERS.....1 Cor. 8. 1-13.
May 4. CHRISTIAN LOVE1 Cor. 13. 1-13.
11. VICTORY OVER DEATH.....1 Cor. 15. 50-58.

- May 18. THE UPROAR AT EPHESUS.....Acts 19. 23-41,
and 20. 1, 2.
25. LIBERAL GIVING.....2 Cor. 9. 1-15.
June 1. Christian Liberty.....Gal. 4. 1-16.
8. Justification by Faith.....Rom. 3. 19-31.
15. The Blessedness of Believers...Rom. 8. 28-39.
22. Obedience to Law.....Rom. 13. 1-10.
29. Second Quarterly Review.

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